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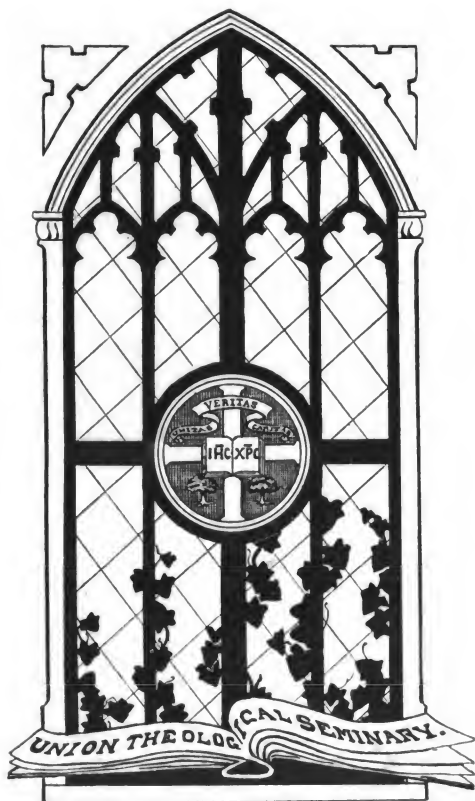
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Devotion to the Sacred Heart

Joseph Julius
Charles Petrovits



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DEVOTION TO THE SACRED HEART

ITS THEOLOGY, HISTORY AND
PHILOSOPHY

BY

REV. JOSEPH J. C. PETROVITS, J.C.B., S.T.D.

*This Work was Submitted to the Faculty of the Sacred
Sciences at the Catholic University of America
in Partial Fulfillment of the Require-
ments for the Doctorate in Theology*

INTRODUCTION BY CARDINAL GIBBONS

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TO HIS EMINENCE

JAMES CARDINAL GIBBONS

*who, as true Churchman and loyal American,
justly merits the profound esteem, love and
veneration cherished for him by all
who know him, this book is most
respectfully and affectionately
dedicated by its author*

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INTRODUCTION

Pope Leo XIII in his Encyclical *Annum Sacrum* speaks of the many wounds of which present society must be cured before it can attain to a proper appreciation of the high ideals and lofty principles which Christianity holds up to it as incentives for noble deeds. Among these wounds religious degeneracy, spiritual tepidity, and the rapidly spreading disbelief in the supernatural, are the most dangerous. The supernatural motives which ought to actuate man in his relations to his neighbor have practically disappeared outside the True Fold, their place being usurped by mere altruism and humanitarian philanthropy, which do not spring from a spiritually meritorious fountain-head. Even among some members of the Catholic Church we find this noble sentiment of supernaturalized love losing ground, giving way to a love not supernaturalized and, consequently, unmeritorious.

To effect the desired cure mere human means would not suffice. Therefore, the illustrious Pontiff consecrated the whole human race to the Sacred Heart of Jesus, Who is the heir of all things (Heb. 1, 2), the Lover of all men, exemplifying not only

the love His followers ought to practise, but also the motives by which it ought to be inspired. It is precisely the love of Christ for us and its motives which are proposed to our worship, under the symbol of the Heart, in the Devotion of which this book treats.

Thus, the head of the Church hoped that He Who possessed so ardent a love for men as to be willing to embrace even death itself in order to save them from spiritual death, would now, by a special divine intervention, rouse the human race from that sluggishness of soul and religious apathy which undermine the structure of society at its very base. This expectation might be considered by some as an exaggerated effervescence of religious fervor, but, if viewed in the light of theological principles, it must be upheld.

The worship of the Sacred Heart, as interpreted by the various official decisions and documents of the Sacred Congregations, does not differ substantially from the worship which we show to the Body of Christ. It is one and the same worship for it concerns the same Person; but, while in the latter the Body of Christ is adored in its entirety indivisibly, in the former our main attention is directed to the Heart which is co-adored with the rest of the Body. This Heart symbolizes for us both the love of the Word-made-flesh and the motives which inspired it. In the contemplation of this love we should find a

powerful incentive not only to reciprocate it, but also to imitate it as nearly as possible. Thus the Devotion to the love of the God-man not only epitomizes the divine economy of the Incarnation and Redemption, but, at the same time, furnishes us with means to secure our salvation, for, by returning this love and by imitating it we fulfil the two principal commandments of the law, *viz.*, the love of God and the love of our neighbor.

Therefore this Devotion is not something new. It is as old as Christianity, for it may be considered as a ramification of the devotion which was always paid to Christ's Sacred Humanity. In these days, when religion is attacked so frequently, when dogmas are so often misinterpreted by our adversaries, and when the various devotions practised by the faithful are wantonly exposed to ridicule, it is imperative that we should insist on the solid foundation which underlies all our popular spiritual exercises. A keen appreciation of this necessity is manifest in the present work, for, in a special chapter, the author adduces those christological and soteriological principles on which the Devotion to the Sacred Heart rests as a superstructure. These principles are sound and admit of no contradiction, hence the devotion founded on them must needs be warrantable apart from, and independently of, the revelations made to Blessed Margaret Mary.

The numerous quotations taken from various

pontifical documents and reliable authors show conclusively that the Devotion to the Sacred Heart has a most noble end in view, and that its material and its formal object serve that end most admirably. By contemplating first the Heart of Christ, then the theandric love it symbolizes directly and, finally, the uncreated love which it emblemizes indirectly, we reach the last rung of that ladder on which we ascend to the Logos to Whose honor and external glory this Devotion is to redound.

The last five chapters, devoted to the consideration of the arguments for and against the historicity of the letter through which it is claimed the Great Promise was first circulated, are the result of extensive research. The Devotion of the Nine Fridays has never before received so thorough a treatment. The conclusion of the author is gratifying. In the light of his interpretation the Great Promise retains its force, and remains a source of numerous blessings to those souls who make the nine first Fridays eager to omit no means calculated to secure their salvation.

We hope that these printed pages will promote the ideal purpose for which they were written. May they be instrumental in furthering the Devotion to the Sacred Heart, and may they teach the salutary lesson which is to be drawn from a life which from the manger to the cross was an uninterrupted manifestation of divine love. May the im-

INTRODUCTION

ix

age of the Heart of Christ, symbolizing the love of the Saviour of mankind, be indelibly impressed on the minds of men, thus always to inspire them to love and to follow Him, Who was meek and humble of Heart, and to love His rational creatures because He loved them first.

J. CARD. GIBBONS,
Archbishop of Baltimore.

BALTIMORE, MD.,
Feast of the Immaculate Conception, 1917.

PREFACE

The modern educational tendency towards specialization has inspired many exhaustive treatises on the principal dogmas of the Catholic faith, and the more profound study this tendency has entailed has given rise to separate tracts on Christology, Soteriology, Mariology, Eschatology, and others. In this way, the fundamental truths of the Christian religion have been developed and clarified, and many hitherto untouched points of controversy have been brought out in clear relief. The influence of the scientific investigation of the past century has no doubt been felt in theological circles, and the religious field, instead of suffering from the advance of our scientific knowledge, has been strengthened by the addition of numerous works which prove more forcibly than it was ever proved before how impossible is any conflict between dogmatic truth and the truth of science, when each is properly and impartially approached. The content of religious knowledge knows no frontiers. It draws its sources from the inexhaustible ocean of the Infinite, and the subjective development of dogmatic truth shows how adequately Christianity satisfies all the spiritual wants of the human heart. Among these developments, none has occupied a wider share of attention than the origin and growth of the Devotion to the Sacred Heart. The diffusion of this Devotion meets

a want which is especially evidenced in the spirit of the present day. That there is an unholy emotionalism, or better, an unhealthy sentimentalism which is undermining the basic factor of man's relation to God, is admitted by all who realize that the psychological factor of religious belief needs constantly to be guided into the proper channels. No devotion of the Church has a more potent force within itself to satisfy the longing of man's heart for union with God than the Devotion to the Sacred Heart of Jesus.

In a certain measure, this Devotion has not received the recognition it deserves from present-day theologians. Only a comparatively small contribution of a scientific value can be attributed to English writers on this subject. Many of its features have been described by writers in French, German, Italian, and Spanish, but few of these works have been made accessible to English readers. The field of speculation such a study opens up is filled with numerous attractive aspects wherein each one can labor and harvest for himself the particular spiritual reward which is calculated to satisfy the individual desire for more intimate knowledge of the Saviour.

No words are necessary to prove the importance of the Devotion to the Sacred Heart. Through the captivating symbol of the Heart, it commemorates that boundless love which the Second Person of the Blessed Trinity showed forth in the work of Re-

demption. That it ought to be one of the most beloved devotions in the Church is evident from the fact that it forms so palpably a connecting bond between the Creator and the creature, between the Saviour and the human race He has redeemed.

The Devotion to the Sacred Heart is therefore a special form of worship given to the love of our Blessed Lord as symbolized by His Heart. To relate the story of the beginning and the development of this Devotion, to explain its theological basis, and to present to the reader its more important features, is the purpose of this volume. As a tentative explanation of the numerous questions involved in a theological and historical discussion of the Devotion to the Sacred Heart, the work will be welcomed by all those who take an interest in the literature on the subject. The author modestly hopes that he has given his work a substantial value by discussing some features of the Devotion which have never before been submitted to a similar investigation. An additional value of this study lies in the fact that the Devotion to the Sacred Heart for the first time in its history has received a systematic discussion in the English language.

The author had access to a number of original French works printed in the seventeenth and the early part of the eighteenth century. All the quotations borrowed from these books are a faithful reproduction of the original text. This fact will

explain to the reader some of the peculiarities found in the text taken from these old French sources.

In the opening chapters the reader is introduced to the historical facts which thread their way through the rise and growth of this Devotion. Then follow a series of chapters on the constitutive elements of the Devotion itself, and the final section of the work deals with the practical question of the Devotion of the Nine Fridays, or the Twelfth Promise.

Not all the theology on this subject has assumed a definite mould; many problems still remain in their original controversial dress, and the absence of any official definition on the part of the Church explains the freedom with which certain questions have been treated. Naturally, every good Catholic will make the distinction necessary between what is certain and what is still undefined in this Devotion. In all, however, our attitude is submitted to the authority of the Church, which is and ever will be the pillar and ground of truth.

With the intention of making a public act of faith, the work is dedicated by the author to the Sacred Heart, and its pages are placed under the protection of the Divine Master, in the hope that this humble attempt at describing the Devotion will be productive of good in the hearts of the faithful.

THE AUTHOR.

CATHOLIC UNIVERSITY OF AMERICA,
Washington, D. C., Feast of All Saints, 1917.

**DEVOTION TO THE
SACRED HEART
ITS THEOLOGY, HISTORY AND
PHILOSOPHY**

CONTENTS

CHAPTER	PAGE
INTRODUCTION BY HIS EMINENCE JAMES CARDINAL GIBBONS	v
PREFACE OF THE AUTHOR	xi
I THE PRIMARY OBJECTS OF WORSHIP. ADUMBRA- TIONS OF THE CULT OF THE SACRED HEART . . .	1
II HISTORY OF THE DEVOTION TO THE SACRED HEART IN THE PERIOD OF BLESSED MARGARET MARY . . .	20
III HISTORY OF THE DEVOTION AFTER THE DEATH OF THE BLESSED MARGARET MARY	31
IV BASIS OF THE DEVOTION	42
V THE MATERIAL OBJECT OF THE DEVOTION	53
VI THE FORMAL OBJECT OF THE DEVOTION	73
VII THE HEART IN SYMBOLISM	86
VIII THE PRIMARY AND SECONDARY OBJECTS OF THE DE- VOTION	101
IX CREATED AND UNCREATED LOVE	114
X SPECULATIVE CONSIDERATION OF CREATED AND UN- CREATED LOVE	138
XI HISTORICAL BASIS OF THE GREAT PROMISE . . .	166
XII CONTENTS OF THE LETTER REFERRING TO THE GREAT PROMISE	178
XIII INTERPRETATION OF THE TEXT OF THE GREAT PROMISE	196
XIV IMPORT OF THE PRIVATE REVELATION REFERRING TO THE GREAT PROMISE	226
XV OUR CONCLUSIONS REGARDING THE GREAT PROMISE .	238
INDEX	265
BIBLIOGRAPHY	276

DEVOTION TO THE SACRED HEART

CHAPTER I

THE PRIMARY OBJECTS OF WORSHIP ADUMBRATIONS OF THE CULT OF THE SACRED HEART

The anthropologists of our time agree that even the pagan nations worship a superior being. Their statements are founded upon the science of comparative religion. The early Fathers of the Church came to the same conclusion from their knowledge of pagan literature and customs. Their observations based on the facts of pagan history proved the untenableness of Descartes' excessive intellectualism concerning the idea of God. It is now generally admitted that all the nations had a more or less clear idea of a relatively superior being whom they worshipped as Creator, Supreme Ruler, Preserver, Supernatural Force and Power. All these concepts are spontaneous with man, for he cannot fail to realize his dependence on One Whose existence is eloquently proclaimed by the "good things that are seen," ¹

¹ *Wisdom*, XIII. 1.

2 DEVOTION TO THE SACRED HEART

and of whom the royal psalmist chants the beautiful strain "the Heavens show forth the glory of God, and the firmament declareth the work of His hands." ²

In the Old Covenant the Jewish nation alone had a true knowledge of the true God, and worshipped Him as He commanded. This worship was not the most perfect that man was capable of rendering to his Creator, for some of its acts were only prototypes of the higher cult which the Son of God came to establish. By the light which Christ brought down from heaven we were helped to form a clearer knowledge of God and of His relation to mankind. The divine manifestations which accompanied His teaching became irresistible criteria of credibility. He gained adherents, selected twelve Apostles, and founded a spiritual kingdom on earth. He perfected the former worship by retaining some of its phases, and abolished others, introducing new ones in their place. Christianity thus supplanted Judaism. Finally, He laid down His life as a victim of love, in order to satisfy divine justice, and to restore the race to its lost supernatural status and privileges. Thus, He became the object of a special worship on account of the infinite love visualized in the work of His Incarnation and Redemption. A Christian's worship of Christ, therefore, ought to be just as spontaneous as the worship shown to God by one

² Ps. XVIII. 1.

THE PRIMARY OBJECTS OF WORSHIP 3

who never heard of the mysteries of Redemption.

These two worships, *viz.*, of God and of the Incarnate Word, belong to the very essence of religion. They are the two sources from which all devotions practised by the faithful and approved by the Church originate. All the honors thus externalized redound ultimately to their glory. Every act of homage is calculated to terminate in them directly, or indirectly. Even when we honor a Saint, as a proximate object, our homages in their final analysis must refer to a remote object, *viz.*, God, Whose goodness and sanctity are reflected in His Saint. Hence, it follows, that a devotion, having a theological justification, does not detract from the external glory of God simply because He is not its proximate object. The history of the various devotions shows this principle to have been adopted by the Church. In our own days one could point out many objects of worship which were unknown in the early ages of Christianity except so far as it is possible in certain instances to detect adumbrations.

There were private devotions in the past, of which, for a time, the Church took no official cognizance. With such, as a rule, it does not concern itself unless they are of so dangerous a character as to necessitate an interference in order that the spiritual welfare of the individual may not be jeopardized. History proves that the Church has never failed to make an authoritative pronouncement of commendation or

4 DEVOTION TO THE SACRED HEART

reprobation when a new devotion became extensively diffused. Being the depository of truth, the supreme guardian of matters touching things spiritual, it always raised its voice when a tendency, not in conformity with revelation and tradition, was perceptible within the fold. To substantiate this fact it will suffice to bear in mind the many propositions it condemned, the dogmas it clearly defined, the false teachings it interdicted, the numerous devotions it discountenanced, and the many heretics it anathematized. The Church is the official judge as to the legitimacy of any certain cult or devotion.

The history of the Devotion to the Sacred Heart is an example showing that the Church exercises all possible precaution in this matter before a final judgment is pronounced. It is not the purpose of this work to present a lengthy historical treatise. We must content ourselves with what is absolutely necessary in order that we may be enabled intelligently to connect with the history of this Devotion those aspects which are to claim our special attention.

Pius IX expressed the belief that Christ selected Blessed Margaret Mary for the office of introducing the Devotion to the Sacred Heart.⁸ All the theo-

⁸ "Iamvero ad tam salutarem, ac debitum pietatis cultum instituendum eligere Servator noster dignatus est Venerabilem famulam suam Margaritam Mariam de Alacoque" . . . (*Decr. Beatif.*, ANAL. IUR. PONT., ser. 7, an. 1864, col. 934).

logians agree that in consequence of her revelations the Devotion received an irresistible impetus, and they helped toward determining its material and its formal object. With this fact in our possession, we shall divide our historical treatise into three periods. In the first, we shall endeavor to point out some foreshadowings of the Devotion to the Sacred Heart from the early ages of Christianity, and the form in which it existed before the time of Blessed Margaret Mary. In the second period we shall mark the progress it made during her life, and in the third we shall dwell briefly on its growth after the death of the Beata.

Devotion to the Sacred Heart, as it is propagated in our time, consists of two distinct elements, *viz.*, formal and material. The love of Christ is the formal, and His Heart the material element. For a long time these two elements, separated from each other, were objects of a special individual worship. At the end of the thirteenth century they became united, and as such, formed the earliest phase of the Devotion to the Sacred Heart. In the following paragraphs we shall make an attempt to trace them individually to the early ages. In the course of our investigation we shall endeavor to show how the faithful brought them into correlation, and finally united them as two objects of one devotion.

The formal element of this Devotion is older than Christianity. It is founded on the words of Moses

6 DEVOTION TO THE SACRED HEART

directed to the Israelites: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole strength." ⁴ A further step in its development is heralded by St. John: "For God so loved the world, as to give His only begotten Son." ⁵ The faithful believing that "the Word was made flesh" ⁶ and "confessing that Jesus Christ who is come in the flesh, is of God" ⁷ began to pay a special tribute of love to Him.

Christ assured mankind of His love toward men. ⁸ He proved this love by laying down His life for us. ⁹ The consideration of this deep mystery brings to the lips of St. Paul the well-known protestation: "Who then shall separate us from the love of Christ?" ¹⁰ The same Apostle in his characteristic way expresses the convictions of the Christians of his day: "He died for all, ¹¹ and if any man love not our Lord Jesus Christ, let him be anathema." ¹²

We need not cite more passages of the Sacred Scripture to prove that the early Christians considered the love of Christ as the essence of their religious belief. The sufferings He underwent for our salvation and His death on the cross, are indicated as the motives which actuated this love of the appreciative redeemed believers toward the Person of the

⁴ *Deut.* VI. 5.

⁵ *John* III. 16.

⁶ *John* I. 14.

⁷ *I. John* IV. 2.

⁸ *John* XV. 9.

⁹ *I. John* II. 16.

¹⁰ *Rom.* VIII. 35.

¹¹ *II. Cor.* V. 15.

¹² *I. Cor.* XVI. 22.

Redeemer. The piercing of the Heart, which, by anticipation, was to be a partial contributory cause of our redemption was the last scene of that awful drama which the Saviour of mankind enacted on the stage of the world in order to fulfill His divine mission.

This Heart is the material object of our Devotion. The mystic significations, attached to it, combined with the popular belief which viewed it as the seat of all affections, were instrumental in promoting the special honors which it received. We shall succeed in tracing this material object to the early ages of Christianity by a brief presentation of the different Devotions in honor of the Passion of Christ. It can be proved that in *sensu cumulativo* the Heart of Christ was worshipped ever since it was pierced on the Cross. We do not mean to assert that this worship was something explicit. We mean only to intimate that it was included implicitly in other devotions until, finally, it became crystallized as a separate object. It would be a mistake to look for a perfectly organized devotion in the early Christian Church. It is easy, however, to point out a tendency of the early Christians toward paying a special tribute of love to the Founder of Christianity in return for the benefits He bestowed on mankind.

A. Among the first devotions of the early Christians the one to the *Passion of Christ* stands out prominently. The Sacred Scripture makes frequent

8 DEVOTION TO THE SACRED HEART

references to the incontestable truth of Christianity: "Christ died for us, we being now justified by His blood."¹³ Since, therefore, "Christ the just died for us the unjust,"¹⁴ we have reason to rejoice in our sorrow and trials, for as the sufferings of Christ abound in us, so also by Christ does our comfort abound.¹⁵ Christ was the author of our salvation by His Passion,¹⁶ and we see Jesus, for the suffering of death crowned with glory and honor,¹⁷ and to Him who washed us from our sins in His own blood be glory and empire for ever and ever, Amen."¹⁸ It was the suffering and the shedding of blood by which our redemption was accomplished that inspired the earliest worship of Christ. But no man will deny that in these sufferings, and particularly in the shedding of blood, the Heart of Christ had a considerable share. Therefore, in a cumulative sense, it inevitably participated in the reverence and honors paid in consequence of them.

B. The Devotion to the *Passion of Christ* assumed a new phase when the faithful commenced to pay a special homage to the five principal wounds of His sacred body. The words of St. Ambrose (d. 397), besides being expressive of a deep sense of piety, attribute to these wounds a power of impetration. "Christ refused to relinquish the wounds

¹³ *Rom.* V. 9.

¹⁴ *I. Peter* III. 18.

¹⁵ *II. Cor.* I. 5.

¹⁶ *Heb.* II. 10.

¹⁷ *Heb.* II. 9.

¹⁸ *Apoc.* I. 6.

He received for us," he says, "and preferred to take them with Him in order to exhibit them to His Heavenly Father."¹⁹ St. Peter Chrysologus (d. 450), while commenting on the words with which the risen Savior wishes to change the unbelieving heart of His doubting Apostle, makes a striking reference to these wounds. "May these wounds," he remarks, "which have already shed water for the cleansing and blood for the redemption of mankind, spread the light of faith in the whole universe."²⁰ A tender tribute is paid to these wounds by St. Gregory the Great (d. 604) in his *Commentary on the Canticle of Canticles*. "For as the dove," he says, "seeks nutrition in hollow places, so the pious soul, in order to regale herself, finds nourishment in the wounds of Christ."²¹

From the three foregoing quotations, to which we could add many others, it is evident that a devotion to the *Five Wounds* existed in the early ages, though, on account of the scarcity of historical documents, we are not in a position to determine the extent of

¹⁹ "Quod vulnera suscepta pro nobis coelo inferre maluit, abolere noluit, ut Deo Patri nostrae pretia libertatis ostenderet." (MIGNE, P. L., tom. XV, col. 1846.)

²⁰ "Ut effundant toto orbe haec vulnera fidem, quae aquam in lavacrum, sanguinem in omnium pretium iam fuderunt." (MIGNE, P. L., tom. LII, col. 439.)

²¹ "Quasi columba in foraminibus, sic simplex anima in vulneribus nutrimentum quo convalescat, invenit." (MIGNE, P. L., tom. LXXIX, col. 499.)

10 DEVOTION TO THE SACRED HEART

its popularity. Suffice it to say that the indefatigable zeal of St. Bernard (d. 1153), and St. Francis (d. 1226), as well as the religious enthusiasm of the Crusaders returning from the Holy Land, contributed considerably to its diffusion.²²

Perhaps the most ardent advocates of this devotion were St. Mechtilde (d. 1290) and St. Gertrude (d. 1302). Their writings are full of references to the wounds of Christ. The motive which animated these devotees of this cult could not be stated more concisely than the *Memorial of the Polish Bishops* portrays it. "These parts of Our Lord's most sacred body are being held more deserving of a special cult than the others, precisely because, being decorated with these wounds as with illustrious marks of love, they underwent keener sufferings for our salvation. It is for this reason that they cannot be contemplated without deep feeling of religion and piety."²³

Animated by such sentiments as these words portray, the faithful directed repeated petitions to the Holy See, requesting a special feast in honor of the sacred wounds of Christ. Finally, their efforts were crowned by Innocent VI in 1362. In France this Devotion receives its first official recognition in the Synod of Lavaur, held on May 17, 1368, under the Pontificate of Urban V, in the Cathedral of Lavaur,

²² HOLWECK, art., "Wounds," in the *Catholic Encyclopedia*.

²³ NILLES, *De ratione fectorum SS. Cordis Jesu et Mariae*, I. 126.

at the request of Pierre de la Jugie, Archbishop of Norbonne. At this Synod an indulgence of thirty days was granted to those who recite five Our Fathers in honor of the *Five Wounds* of Christ. The wound of the Sacred Side was one of these *Five Wounds*. The tradition handed down by the popular mind as well as by the Fathers and the Doctors of the Church believes the wounds of the Sacred Side and Heart to have been inflicted simultaneously. Hence, the two were considered as one, and included as such in the Devotion to the *Five Wounds*. These organs of the sacred body were considered deserving of a special homage not only because they were visibly affected by external anguish, but also because through them oozed the precious blood, the price of our Redemption. Thus, we find a trace of a worship paid to the Sacred Heart, in an implicit cumulative sense, in the Devotion to the *Five Wounds*.

C. While the Devotion to the Wounds of Christ continued to spread it was noticeable that, of the *Five Wounds*, one enjoyed more popularity than the rest.²⁴ The *Side of Christ* suffered an indelible wound by the spear of a soldier.²⁵ It was to this *Side* Christ pointed, when, after His Resurrection, He was desirous of inspiring His apostles with peace, consolation and courage.²⁶ Of all the wounds, this

²⁴ KELLER, S. J., *Die fünf Wundmale des Herrn*. (In the *Zeitschrift für Kath. Theol.*, 1893, p. 582.)

²⁵ John XIX. 34.

²⁶ John X. 22.

12 DEVOTION TO THE SACRED HEART

was the deepest; of all this the most prominent. St. Gregory (d. 604) alludes to it in his *Commentary on the Canticle of Canticles*. "By the hollow places in the wall," he says, "we understand the *Side of Christ* which was opened by the lance."²⁷ It was through this hallowed *Side* that the last drops of blood were shed, as a final testimony of love elicited by the God-Man, toward those whose cause He was so eloquently pleading before the throne of His Heavenly Father. Hence, nothing is more natural than that it should attract a very special attention. The deep devotion St. Augustine (d. 430) entertained toward the *Sacred Side* can be gauged by the following words. "The Evangelist fittingly states that the soldier opened His *Side*, in order that in it, so to speak, might be opened the gate of life, through which issued the Sacraments of the Church, without which no one can enter the path leading to eternal life. Thus, the second Adam with a bent head²⁸ slept on the cross that a Spouse might be created for Him, issuing from His *Side*. What is there purer than this blood? What more healing than this wound?"²⁹

²⁷ "Per foramina autem petrae, vulnera manuum et pedum Christi in cruce pendentis libenter intellexerim. Cavernam vero maceriae, vulnus lateris, quod lancea factum est, eodem sensu dixerim." (MIGNE, P. L., tom. LXXIX, col. 499.)

²⁸ John XIX. 30.

²⁹ "Vigilanti verbo Evangelista usus est, ut non diceret, latus eius percussit, aut vulneravit, aut quid aliud; sed aperuit

It is not to be presumed that the Devotion to the *Sacred Side* was exclusive of the Sacred Heart. Father Galliffet adduces some reasons of his own to prove that the lance of the centurion, after it pierced the Side of Christ penetrated into His Sacred Heart.⁸⁰ He also quotes from the writings of St. Gregory Nazianzen, St. Bernard, St. Thomas Aquinas, St. Francis de Sales, and others, who share his belief. Hence, we may reasonably suppose that the two wounds, *viz.*, of the Side and of the Heart of Christ, were never disassociated, but honored always unitedly.

D. From the foregoing testimonials we can see how gradually and instinctively the popular mind was drawn nearer and nearer to the Sacred Heart, which was destined to be the object of a favored cult. While the Sacred Heart, for a long time, was not proposed for worship as a separate object, nevertheless, the writings of the early Fathers contain many explicit allusions to it.

St. Augustine, St. Ambrose, and St. John Chry-

ut illic quodammodo vitae ostium panderetur, unde sancta Ecclesiae manaverunt Sacramenta, sine quibus ad vitam quae vera vita est non intratur. . . . Hic secundus Adam inclinato capite in cruce dormivit, ut inde formaretur ei conjux, quod de latere dormientis effluxit. O mors unde mortui reviviscunt. Quid isto sanguine mundius? Quid vulnere isto salubrius?" (MIGNE, P. L., tom XXXV, col. 1953.)

⁸⁰ *The Adorable Heart of Jesus. Appendix, Art. 2, p. 160. London, 1908.*

14 DEVOTION TO THE SACRED HEART

sostom speak repeatedly of the *Sacred Side* and the blood issuing from it, but, as far as we can ascertain, they make no explicit mention of the Heart of Christ. St. Paulinus of Nola (d. 431) is the first to mention it explicitly. He pictures St. John as resting his head on Jesus' breast, and drawing deep mysteries "from His Heart, as from the fountain of the creative Wisdom, being thereby inebriated by the Holy Ghost."⁸¹ Perhaps the most striking words of any used by an early writer come down to us from St. Anselm (d. 1109), Archbishop of Canterbury. "What sweetness," he says, "in this pierced *Side*. That wound has revealed us the treasures of His goodness, that is to say, the love of His Heart for us."⁸²

The words of St. Bernard reveal his deeply religious soul. "The lance," he maintains, "pierced His *Side*, and it penetrated into His Heart in order that henceforth He may be induced to compassionate us in our infirmities; the secret of the Heart is exposed by the openings of the body."⁸³

⁸¹ "Johannes igitur beatus dominici pectoris cubator, qui sensus creaturis omnibus altiores ex ipso creatricis omnium rerum corde sapientiae biberat, inebriatus Spiritu Sancto, ab ipso intimo et infinito omnium principiorum Evangelii fecit exordium." (MIGNE, P. L., tom. LXI, col. 252.)

⁸² "Dulcis in apertione lateris; apertio siquidem illa revelavit nobis divitias bonitatis suae, charitatis sui cordis erga nos." (MIGNE, P. L., tom. CLVIII, col. 762.)

⁸³ "Ferrum pertransit animam eius, et appropinquavit cor illius, ut non iam non sciat compati infirmitatis meis. Patet

Abbot William (d. 1148) calls the Heart of Jesus "an assured refuge of mercy,"³⁴ and the Abbot Gilbert of Holland (d. 1172) exclaims: "The wound of the Heart displays the ardor of love. O truly sweet Heart which at the sight of our love is induced to give us love in return."³⁵

In the "*Vitis Mystica*," claimed by some to have originated from the pen of St. Bernard, by others from that of St. Bonaventure, we read that "this *Heart* was wounded in order that through this visible wound the invisible wound of love may be displayed. In what way could His ardent love be exhibited more effectively than by permitting the wounding of the body as well as of the Heart by a lance? The fleshy wound thus symbolizes the spiritual wound."³⁶

arcanum cordis per foramina corporis." (MIGNE, P. L., tom. CLXXXIII, col. 1072.)

³⁴ "In apertum ostium toti intremus usque ad cor tuum, Jesu, certam sedem misericordiae, usque ad animam tuam sanctam, plenam omnis plenitudinis Dei." (MIGNE, P. L., tom. CLXXXIV, col. 155.)

³⁵ "Cordis vulnus vehementiam designat amoris. O vere dulce cor, quod nostris movetur affectibus ad repetendam vicissitudinem dilectionis." (MIGNE, P. L., tom. CLXXXIV, col. 155.)

³⁶ "Nihilominus et propterea vulneratum est [cor], ut per vulnus visibile vulnus amoris invisibile videamus. Quomodo hic ardor melius ostendi potest, nisi quod non solum corpus, verum etiam ipsum cor lancea vulnerari permisit. Carnale ergo vulnus vulnus spirituale ostendit." (MIGNE, P. L., tom. CLXXXIV, col. 643.)

16 DEVOTION TO THE SACRED HEART

Allusions of this character become more and more frequent as time advances. The ecclesiastical writers of the preceding centuries did not as yet unite the material and the formal object of this Devotion; for some give preference to the Heart, others again to the love it symbolizes. The two become united in the writings of St. Gertrude (d. 1302). After this Saint acquainted the world with the nature and character of the Devotion to the Sacred Heart, the leaders in piety and learning penned thousands of passages extolling the Heart of Christ as the seat of love, wisdom, magnanimity, and all manifestations to which His human nature gave evidence during His terrestrial sojourn. Such utterances were then easily intelligible, for in those days the human heart was considered the fountain-head of all good and evil.

Our contemporary physiologists contradict this old tradition. For the time being it will suffice to say that many expressions and modes of speech, referring to the heart in practically all languages, convey a meaning that is not to be confined to the material heart exclusively, but must be interpreted as relating to our moral faculties. The word *heart*, and the functions falsely attributed to it by the popular as well as the scientific minds of the past, captivated many a contemplative soul long before the time of Blessed Margaret Mary. Father Chandlery enumerates 110 writers, from the year 1072 to 1680,

and quotes some of their references to the Sacred Heart.³⁷

The venerable Carthusian Lanspergius (d. 1539) and the pious Benedictine Louis de Blois (d. 1566) were instrumental in introducing the devotion among the ascetics.³⁸ Thus, the Devotion gained entrance into the monastic life.

To diffuse it still more extensively among the laity, Father Hajnal (d. 1644), the celebrated Hungarian Jesuit, undertook to publish its *first* treatise in a book form. In his vernacular in 1629 he edited a work in Vienna, under the title "*Jézus Szentséges Szive tisztelőinek könyve.*"³⁹ The Polish Jesuit Father Druzicki followed in his footsteps with a work whose title was "*Meta cordium, Cor Jesu.*"⁴⁰

These two pioneers paved the way for the immediate precursor of Blessed Margaret Mary, viz., Father Eudes.

In the estimation of Father Le Doré, Father Eudes justly merits to be called the first apostle of the Sacred Hearts of Jesus and Mary.⁴¹ The two Congregations and the Seminary Chapel he founded

³⁷ CHANDLERY, S. J., *Friends and Apostles of the Sacred Heart from the fourth to the nineteenth century.* Benziger Bros., 1915.

³⁸ BAINVEL, *Cœur Sacré de Jésus.* (In the *Dictionnaire de Théologie Catholique*, VACANT, col. 313.)

³⁹ *Book for the lovers of the Sacred Heart of Jesus.*

⁴⁰ BAINVEL, *op. cit.*, col. 314.

⁴¹ See his work *Le Père Eudes, le premier Apôtre des SS. Cœurs de Jésus et Marie*, Paris, 1870.

18 DEVOTION TO THE SACRED HEART

were placed under the protection of the Hearts of Jesus and Mary. In 1670 he edited a work entitled "*La dévotion au Cœur adorable de Jésus*," in which he inserted an Office and a Mass in honor of the Sacred Heart. The same year it received the approbation of three Bishops. He established a feast of the Sacred Heart and the Mass and Office composed by him were read. Father Le Doré quotes the words of approbation of Bishop de Loménie de Brienne,⁴² and those of Bishop de Maupas de Tour.⁴³ It is evident from these citations that their conception of the devotion was practically the same as it exists in our own era. On July 25, 1680, Father Eudes finished his work entitled, "*Cœur admirable de la très sainte Mère de Dieu*." The last of the twelve books is devoted exclusively to the Devotion to the Sacred Heart of Jesus. Father Le Doré, commenting upon this work, says: "*C'est un excellent traité de la dévotion au Sacré Cœur du Fils de Dieu*."⁴⁴ Father Eudes was declared venerable by a decree issued on January, 1904, and he is honored with the title "*Auctor liturgici cultus SS. Cordium Jesu et Mariae*."

Père Bouvier, in his excellent article, maintains that Msgr. Languet⁴⁵ ignored the merit of this great forerunner of the Sacred Heart Devotion. This

⁴² *Op. cit.*, p. 129.

⁴³ *Op. cit.*, p. 131.

⁴⁴ *Op. cit.*, p. 234.

⁴⁵ *Etudes Religieuses*, vol. LVI, p. 134.

statement is not founded on truth. Msgr. Languet, in the *Life of Blessed Margaret Mary*, published in 1729, pays a signal tribute to Père Eudes. He calls him "the most zealous hero of this illustrious devotion."⁴⁶ He gives a summary of his life; enumerates some of his merits, and points out that the Office Father Eudes composed, was approved by the Archbishop of Rouen, by six Bishops, and a number of Doctors of the theological faculty of Paris. Clement X was so pleased with the religious enthusiasm he displayed in this respect, that, in 1674, he issued six Briefs of Indulgences in which all the churches of his seminaries were to participate in perpetuity. Notwithstanding the indefatigable zeal Father Eudes displayed, in order to spread and make known this devotion, the words of Père Allet may be repeated here with propriety: "Père Eudes did not receive from heaven a formal and authentic mission to establish the feast of the Sacred Heart for the universal Church. Irrespective of this privilege, however, he played an important rôle in its introduction."⁴⁷

⁴⁶ "Il a été un des plus zelés Heroes de cette illustre dévotion [aux sacrés Coeurs de Jesus et de Marie] et l'a inspirée non seulement par ses pieux Ecrits, mais encore par l'érection de plusieurs dévotes Confrairies et Sociétés." (LANGUET, *La Vie de la Vénérable Mère Marguerite Marie, Religieuse de la Visitation Sainte Marie, du Monastère de Paray-le-Monial en Charolois, morte en odeur de Sainteté en 1690.* Paris, 1729. Discours, p. 50.)

⁴⁷ ALLET, *La France et le Cœur Sacré*, p. 237.

CHAPTER II

HISTORY OF THE DEVOTION TO THE SACRED HEART IN THE PERIOD OF BLESSED MARGARET MARY

From the foregoing chapter, it is evident that the Devotion to the Sacred Heart, in the time of Blessed Margaret Mary, was not confined to a narrow space or to a small community. It had already been disseminated through the writings of the Saints, and the preaching of learned and holy ecclesiastics. Though, in its present form, it was based on the revelations to Blessed Margaret Mary, we cannot help being struck by the similarity exhibited between our present practice and the one found in the writings of the Saints that lived before the time of the Beata. Hence, it would be unreasonable to suppose that the Visitation Convent of Paray-le-Monial, within the hallowed precincts of which the Beata spent twenty years of her life, was sheltering within its walls Visitandines who, before they entered the religious life, had never heard of such a devotion.

The order of the Visitation Nuns was established in 1607 by the combined efforts of St. Francis de Sales and St. Jane Frances de Chantal. If we read the writings of these two holy persons, we cannot

but be impressed by the sublime sentiments which they entertained toward the Sacred Heart of Jesus. The letters of St. Francis to Mother de Chantal, Superior of the first Visitandine Convent at Annecy, show an unbounded confidence in the Heart of our divine Lord. It seems that Divine Providence was guiding the celebrated Doctor of the Church in the establishment of this holy Congregation that contributed so much to the external glory of God.

On June 10, 1611, St. Francis wrote to Mother de Chantal: "I think, dear Mother, if you agree with me, we shall select for our coat-of-arms a heart pierced with two arrows, encircled by a crown of thorns and surmounted by a cross, graven with the sacred names of Jesus and Mary. The Saviour, when dying, gave us life by the opening of His Sacred Heart."¹ Such were the sentiments expressed by the holy founder sixty years before Blessed Margaret Mary received the habit. And on another occasion, being surrounded by his spiritual daughters in the "first little Gallery House," his lips gave utterance to the following words, actually prophetic in their bearing: "The other day con-

¹ "J'ai donc pensé, ma chère mère, si vous en êtes, d'accord, qu'il nous faut prendre pour armes un unique coeur percé de deux flèches, enfermé dans une couronne d'épines; ce pauvre coeur servant dans l'enclavure à une croix qui le surmontera. . . . Le Sauveur nous a enfantés par l'ouverture de son sacré Coeur." (BOUGAUD, *Histoire de la Bienheureuse Marguerite-Marie*, Paris, 1875, ch. VIII, p. 181.)

templating in my prayer the open side of Our Lord, and gazing upon His Heart, it appeared to me that our hearts were surrounding His, He being the King of the hearts.”² In another letter we find him describing for them the practice of certain virtues in order that “the incomparable privilege and grace of bearing the title of the Daughters of the Sacred Heart may be accorded to them.”³ We may well suppose that this correspondence which took place between such holy and revered persons, was read to the community for the edification and spiritual advancement of the nuns whose interest it was to serve.

The Convent of Paray, under the administration of the venerable Mother Hieronyme Hersant, sheltered from the world young girls from the most renowned families of Burgundy.⁴ These wise virgins voluntarily placed between themselves and the

² “L’autre jour en oraison, considérant le côté ouvert de Notre-Seigneur, et voyant son Coeur, il m’était avis que nos coeurs étaient tous alentour de lui, qui lui faisaient hommage comme au souverain roi des coeurs.” (BOUGAUD, *op. cit.*, ch. VIII, p. 184.)

³ “Les religieuses de la Visitation, qui seront si heureuses que de bien observer leurs règles, pourront véritablement porter le nom de filles évangéliques, établies en ce dernier siècle pour être les imitatrices du Coeur de Jésus dans la douceur et l’humilité, base et fondement de leur ordre, qui leur donnera le privilège et la grâce incomparable de porter la qualité de Filles du Sacré Coeur de Jésus.” (BOUGAUD, *op. cit.*, ch. VIII, p. 187.)

⁴ BOUGAUD, *op. cit.*, ch. IV, p. 90.

attractions of the world the barrier of a cloister, for in their estimation fame, riches, and admiration, were so many dangerous weapons which the evil spirit employs to work our spiritual ruin. Such was the religious atmosphere permeating this Community, when, on May 25, 1671, the doors of its Sanctuary were opened and, in the words of the biographer of Blessed Margaret Mary, "the King of Love entering into the dear Paray, introduced therein His well-beloved." ⁵

Space does not permit us to dwell at length on the life she led, the numerous humiliations that befell her by Divine Providence, the trying misconstructions and mortifications to which she was exposed. Amid all these difficulties, however, she participated in rare spiritual favors. The Divine Spouse signalled her out from among the rest, and destined her for a mission which was to be of inestimable benefit to mankind at large. No one can read her life without coming to the conclusion that Christ took a special delight in fashioning and moulding her character so as to make her a vessel of election. The simplicity with which she relates her conversation with Christ, the reports she gives of it to her Superiors, the extraordinary favors granted, the

⁵ "Enfin, quand tout fut près, le 25 mai 1671, les portes du sanctuaire s'ouvrirent, et le Roi d'amour, entrant dans le cher Paray, y introduisit sa bien-aimée." (BOUGAUD, *op. cit.*, ch. IV, p. 108.)

24 DEVOTION TO THE SACRED HEART

precaution taken to assure herself that she is not being misled by the evil spirit, the consultation she has with persons of learning and piety, are some of the factors which testify to the authenticity, reliability and credibility of the revelations narrated in her epistles. Her readiness to obedience and her submission are two most conspicuous and praiseworthy traits of her character. She is most eloquently and ably defended by the learned Bishop Languet. "For would the prince of pride," he says, "inspire humility? Would he prescribe obedience? Would he endeavor to procure love toward Jesus Christ? Would he give the humble Heart of Christ for our model?"⁶

Blessed Margaret Mary was the object of much uncharitable criticism, being represented as one entertaining illusory visions, and possessing inexplicable peculiarities, yet, the inmates of the convent admitted that she practised virtues in a heroic degree, and marvelled at her when they submitted her to uncalled-for tests.⁷ The simplicity of her life, her probity and uprightness gradually captivated them, exerting a beneficent influence over them. Finally, she induced them to enroll themselves into an army

⁶ "Le Prince de l'orgueil inspire-t-il l'humilité? Prescrit-il l'obéissance? Cherche-t-il à accréditer l'amour de Jesus Christ et à donner son Coeur humble et penitent pour modele?" (LANGUET, *op. cit.*, *Discours*, p. 36.)

⁷ *Vie et Oeuvres*, éd. 1915, tom. I., sec. III, *Procédure* 1715, pp. 443-566.

which, under the leadership and the banner of the Sacred Heart, entered the arena to combat the rapidly spreading infidelity of France.

We can picture to ourselves the spiritual pleasure which inundated her heart, when, on the occasion of the anniversary of her feast, the novices surprised her by erecting a makeshift altar, and ornamented it with a picture on which the Heart of Christ was penciled, surrounded by flames.⁸ This Friday, July 20, 1685, was the aurora of the Devotion to the Sacred Heart. As the superior of these novices, she prostrated herself before this symbol of love, her example being followed by her attendants. The little group of worshippers consecrated themselves to a special service in honor of the divine Heart.⁹ Her soul overflowed with spiritual exaltation, and being anxious to secure more adorers to the Sacred Heart, she extended an invitation to some professed nuns, but met with a refusal.¹⁰

From this day, however, it was manifest that her Divine Spouse would crown her efforts with success. Mother Greyfier, at this time superior of the community of Semeur, was her spiritual adviser till 1684. Being formerly at the head of the convent

⁸ MGR. GAUTHEY, *Vie et Oeuvres de la Bienheureuse Marguerite-Marie Alacoque*, éd. III, Paris, 1915, tom. I, p. 214.

⁹ LANGUET, *La Vie de la Vénérable Mère Marguerite-Marie*, Paris, 1729, p. 116.

¹⁰ *Vie et Oeuvres*, éd. 1915, tom. I, p. 215.

26 DEVOTION TO THE SACRED HEART

of Paray, she learned to admire Blessed Margaret Mary, and the community of Semeur, as a consequence of her inspiring enthusiasm, embraced this devotion. We owe to Mother Greyfier the first miniature of the Sacred Heart. The Heart of Christ is represented on it as surrounded by flames, in order to symbolize the burning love of the Saviour toward men, while the encircling thorns typified the fruits of His love.¹¹ This first miniature was sent to the Beata by the Community of Semeur. To show her gratification at the receipt of so unexpected a treasure, it will suffice to quote the words she penned in a subsequent letter: "It caused me joy, a thousand times greater than I would have felt had you placed me in possession of all the treasures of the world."¹²

As the contemplation of the cross was the contributory cause to much learning and Christian heroism, the almost uninterrupted reflections on the Sacred Heart inspired Blessed Margaret Mary with deep spiritual insight, the acquisition whereof cannot be explained without a divine intervention. Her ascendancy was not confined to the narrow walls of a

¹¹ *Vie et Oeuvres*, éd. 1915, tom. I, p. 220.

¹² "Je ne puis vous dire la consolation que vous m'avez donnée, en m'envoyant son aimable représentation, comme aussi en voulant bien nous aider à l'honorer avec toute votre Communauté. Cette nouvelle me cause des transports de joie mille fois plus grands que si vous me mettiez en possession de tous les trésors de la terre." (LANGUET, *op. cit.*, liv. VI, p. 198; *Vie et Oeuvres*, éd. 1915, tom. I, p. 221.)

convent. Her instructions given to novices, and the letters addressed to her different acquaintances are beaming with an unbounded affection toward the Sacred Heart. The thoughts and advices they contain give evidence of a striking familiarity with the principles of asceticism. With pleasing simplicity and frequency, does she picture to them the Heart of Jesus as the source of all love and the fountain of all generosity for men. It, indeed, was to her interest to stimulate this little flock with such sentiments, for they were to bring her work to completion, and to perpetuate it, after she had passed to her reward. That her constancy was crowned with a notable success, is apparent from the fact that even those, who in the beginning were bitterly opposed to the introduction of such a devotion, became, finally, its most ardent devotees.¹³

The repeated apparitions of Christ in which He revealed to her the secret desires of His Heart, and instructed her what steps to take in order to convince even the most unbelieving, were to her the source of great consolation and strength in this onerous undertaking. There are four apparitions to which her biographers attribute a signal importance. They all receive a special mention in the *Memoir* written by *Les Contemporains*.¹⁴ The one of paramount

¹³ LANGUET *op. cit.*, p. 238; *Vie et Oeuvres*, éd. 1915, tom. I, p. 252.

¹⁴ *Vie et Oeuvres*, éd. 1915, tom. I, p. 121; 123; 126; 136.

28 DEVOTION TO THE SACRED HEART

importance took place in June, 1675.¹⁵ In this last and most significant revelation, Christ apprises her that Father de la Colombière is to assist her in carrying out His designs. This devout Jesuit was no sooner informed of his arduous task than he became a zealous propagandist of the devotion. Even while yet at Paray, he commenced to inspire his penitents with a tenderness toward the Sacred Heart,¹⁶ only to display more ardor in its promotion after his departure for England.¹⁷ The unexampled enthusiasm with which he engaged in disseminating this Devotion must have unfailingly exerted a considerable influence over the Visitandines of Paray, who fell within the sphere of his acquaintance, and it made itself felt also over those residing in other religious houses. Thus, through the combined efforts of these two zealous persons, the Community in which the Beata lived, became enamored of the devotion, and in 1685, was joined by the religious houses of Moulins, Dijon and Semeur, creating a pious rivalry to outdo one another in the fervent homage paid to the Sacred Heart.

Father de la Colombière was instrumental in introducing the devotion into the royal court of

¹⁵ *Vie et Oeuvres*, éd. 1915, tom. II, p. 102.

¹⁶ *Vie et Oeuvres*, éd. 1915, tom. I, p. 138.

¹⁷ *Vie et Oeuvres*, éd. 1915, tom. I, p. 139; and BAINVEL, *op. cit.*, col. 326.

Paris. His writings, especially a work published in 1677, were received with admiration. Being full of rare unction, elevation, and almost illimitable noble sentiments, they made a worshipper of the Sacred Heart of nearly every one that read them.¹⁸ Finally, the Evangelical Daughters, as the Visitandines are styled, through Mother de Saumaise in 1688, received permission from the Ecclesiastical Superiors to render a solemn worship to the Sacred Heart in the Church of the Visitation of Dijon. Through the solicitude of this same Superior there was a booklet printed the same year at Dijon. It contained an Office and Litany in honor of the Sacred Heart, in the form of reparation for all the affronts Christ receives in the Blessed Sacrament. This brochure was reprinted at Moulins the following year and, after having been slightly amplified by Father Croiset, was widely diffused in the neighboring provinces and in Lyons. Several editions of it were exhausted the very same year.

Father Croiset, actuated by the incredible demand as manifested by the rapid disposal of so many repeated editions, conceived a project of writing a more comprehensive treatise on the devotion. It is likely that his plan was submitted to Blessed Margaret Mary.

Not only did it meet with her approval, but she became his correspondent and co-laborer, and her

¹⁸ LANGUET, *op. cit.*, p. 304.

30 DEVOTION TO THE SACRED HEART

views of the devotion were incorporated into the monumental work which promised to be one of the most authentic and valuable that ever left the press. Alas, she was not to read its printed pages. As the work was nearing its completion Blessed Margaret Mary, after a holy life, fortified with the sacrament of Extreme Unction, died an edifying death, having received Holy Communion the day before. This took place on October 17, 1690, when she was in her forty-third year.¹⁹

¹⁹ *Vie et Oeuvres*, éd. 1915, tom. I, p. 394, 466; and LANGUET, *op. cit.*, p. 326.

CHAPTER III

HISTORY OF THE DEVOTION AFTER THE DEATH OF THE BLESSED MARGARET MARY

Father Croiset, whose learning and virtue merited the respect and admiration of his contemporaries, succeeded the Beata in the field of spreading the devotion.¹ The year following the death of Blessed Margaret Mary, he published his noteworthy contribution to the devotional literature on the Sacred Heart. It contained a concise presentation of the cult accompanied by a short life of the Beata. He gives us a few glimpses into her life, eulogizing her virtues and extraordinary holiness. That he was well qualified to accomplish such a task no one, conversant with the incidents of his life, will question. He was the director of her conscience. With frank openness and child-like simplicity she revealed to him the secrets of her soul, and kept up a correspondence with him till a short time before her death.²

The good effects which the reading of this book

¹ BOUGAUD, *op. cit.*, ch. XIV, p. 354; CROISET, *La Dévotion au Sacré-Cœur*, tom. II, p. 279. Lyon, 1741.

² CROISET, *op. cit.*, vol. II, p. 278; also GALLIFFET, *The Adorable Heart of Jesus*, ch. II, p. 18. London, 1908.

32 DEVOTION TO THE SACRED HEART

produced on the public at large were incalculable, nor can they be exaggerated. An unprecedented demand having been made for it, it was submitted to reprint at Bordeaux in 1694 by the authority of the Archbishop, and passed through a number of editions. In 1699 it was printed again at Besançon with the addition of a few pious reflections coming from the pen of Father Fromment, S. J. At Aurillac, it went through six consecutive reprints within a short period. At last, Father Croiset, exercising all the care and attention a work of this nature would demand, once more revised and enlarged it. The result was the most reliable edition that has yet appeared. It was published at Lyons in 1698.³ This contributed in a large measure to the growth of the devotion. Many chapels were erected in honor of the Sacred Heart. Some already constructed were placed under its special protection. The feast began to be solemnized, as Christ desired, on the day after the Octave of Corpus Christi.

The cult was no longer confined to the narrow boundary lines of France. In 1697, Mary, the wife of James II, the de-throned king of England, sent a petition to Innocent XII requesting the establishment of a special feast and Mass in honor of the Sacred Heart for all the Visitation convents. Fri-

³ LANGUET, *op. cit.*, p. 307. One of the editions of this work was on the Index from March 11, 1704 to August 24, 1887.

gidianus Castagnorius pleaded her cause against Bottinius. The *Promotor Fidei* opposed it on the grounds of novelty. Permission, however, was given to celebrate a Mass in honor of the *Five Wounds* on the day intimated.⁴ Thus, the petitioners gained only a slight point. This apparent failure, however, did not place an obstacle to the growth of this devotion. On the contrary, it continued its spread with even greater rapidity than theretofore. In 1726, after a brief span of about thirty-six years, more than three hundred societies were erected in France, Flanders, Germany, Italy, Lithuania, Poland, and Bohemia, and the influence of the new cultus penetrated even beyond the sea into China, Persia, the Indies, Syria, Canada and the American Islands. It is estimated that throughout all these different countries more than four hundred Confraternities could be reckoned.⁵

In the first chapter of the life of Blessed Margaret Mary, Msgr. Bougaud, deploring the political and moral conditions of France, predicted that this devotion would be a most effective remedy against the numerous evils threatening her Christian heredity. The first French writers on this devotion like to represent France as being the object of a special

⁴ NILLES, *De rationibus festorum SS. Cordis Jesu et purissimi Cordis Mariae*, ch. I, p. 18, Oeniponte, 1869.

⁵ GALLIFFET, *op. cit.*, ch. II, p. 22; LANGUET, *op. cit.*, p. 310; BOUGAUD, *op. cit.*, ch. XVIII, p. 389.

34 DEVOTION TO THE SACRED HEART

predilection to the Sacred Heart. The pestilence of Marseilles which, in a short time, carried off nearly 40,000 souls, offered a singular occasion for fostering this devotion.⁶ Our authority for the foregoing and subsequent statements is found in the *Acts and Documents* of that age, preserved and quoted in their entirety by Bishop Languet.⁷ It was only after the saintly Bishop of Marseilles, Msgr. de Belsunce, consecrated his whole diocese to the Sacred Heart of Jesus that the pestilence ceased its depredations. This took place in 1720. Two years later the pest was raging again with implacable fury, but as soon as the administrative body of laymen of that city signed an agreement by which they obligated themselves to the best of their ability to promote the worship of the Sacred Heart, the scourge stopped with incredible suddenness.⁸ As a consequence of this miraculous occurrence, the Devotion to the Sacred Heart took a deep root in the hearts of the French people, but especially of the inhabitants of the city of Marseilles.

The lion's share in the spread of this devotion is justly attributed to the classic and authentic life of Blessed Margaret Mary written by Bishop Languet and edited in 1729. Msgr. Bougaud, who, in 1874,

⁶ BOUGAUD, *op. cit.*, ch. XVI, p. 392.

⁷ *La Vie de la Vénérable Marguerite-Marie*, pp. 385 ff. Paris, 1729.

⁸ LANGUET, *op. cit.*, p. 312; BOUGAUD, *op. cit.*, ch. XVI, p. 392; GALLIFFET, *op. cit.*, ch. II, p. 23.

engaged in a similar undertaking, makes the appropriate statement that Bishop Languet was eminently fitted for such a task. He knew Blessed Margaret Mary personally. Having been in frequent communication with Paray, he was also acquainted with her contemporaries in the convent life.⁹ The learned author had free access to the *Memoirs* of the Beata, and refers to them with frequency. He quotes her letters quite extensively, describes her revelations, using her own simple language, gives an exact exposition of the Devotion to the Sacred Heart, and, with scholastic skill, answers the objections raised against it by its adversaries. Soon the cult began to spread to a new field along the shores of the Mediterranean.

In 1726 the devotion had gained a new Apostle in Father Galliffet, who, in the same year, issued a most excellent work in Latin. At this juncture, Frederick Augustus, king of Poland, Henry Belunce, Bishop of Marseilles, Philip, king of Spain, and others, seeing the popularity of the devotion and the numerous blessings which accrued from it, judged the time opportune for the renewal of the petition refused by Innocent XII on a previous occasion. Thus, Benedict XIII was asked for no less a favor than the establishing of the feast of the Sacred Heart for the universal Church.¹⁰ All the circum-

⁹ BOUGAUD, *op. cit.*, ch. XVI, p. 393.

¹⁰ NILLES, *op. cit.*, ch. II, p. 22.

36 DEVOTION TO THE SACRED HEART

stances looked favorable to the cause of the petitioners. Cardinal Lambertini, afterward Benedict XIV, was acting as *Promotor Fidei*, while Father Galliffet pleaded the cause of the petitioners. The arguments used against the introduction of such a feast were practically identical with those used thirty years before, *viz.*, the case of the holiness of Blessed Margaret Mary was as yet pending, the Church must needs be on her guard in giving her approval to novelties, the acceptance of this devotion would give rise to many scandals and unreasonable requests, the devotion savored of Nestorianism, etc. These, and similar supposedly adverse reasons militated against its introduction. Though Father Galliffet gave a satisfactory answer to all these objections, Lambertini won the College of Cardinals to his view when he called their attention to the opinion that the Devotion, as advanced, considered the heart as the source of all virtues and affections, the centre of all internal pleasures and pains. This, he pointed out, involved a philosophical question from the settlement whereof the Church ought to abstain. Thus originated the negative decision of the Sacred Congregation handed down July 30, 1729.¹¹

Notwithstanding all unfavorable comments, the devotion continued its uninterrupted progress. In 1733, it was transplanted to Constantinople. A few

¹¹ NILES, *op. cit.*, ch. II, p. 41.

years later Bishop Languet's *Life of Blessed Margaret Mary* was translated into Arabic by Father Fromage, S. J.,¹² and the Devotion to the Sacred Heart started on its triumphant conquest through the regions which once resounded with the echoes of the preaching of St. Paul.¹³ In 1732, Father Gallifet revised his Latin work, and reissued it in French with many additions and improvements. His labor was crowned with unexpected success. The work was received with unparalleled enthusiasm, and shortly translations into Italian, German, Spanish, Polish and other tongues followed successively in its wake.¹⁴

The Jansenists, the most bitter opponents of this cult, saw the sanction of their opinions in the decision rendered by the Sacred Congregation in 1729. Never were they more elated or more prodigal in the use of calumniating names and disparaging epithets. Now they became more intolerant than ever. "*Cordioles*," "*Alacoquists*," "*Idolaters*," names to designate the worshippers of the Sacred Heart, were unceasingly on their lips.¹⁵

But no hostile resistance or barrier was sufficiently strong to check the progress of the devotion. New petitions were dispatched to Rome from different

¹² *Vie et Oeuvres*, éd. 1915, vol. I, p. 635.

¹³ BOUGAUD, *op. cit.*, ch. XVI, p. 395.

¹⁴ *Vie et Oeuvres*, éd. 1915, tom. I, p. 634 and 636.

¹⁵ BOUGAUD, *op. cit.*, ch. XVI, p. 396.

38 DEVOTION TO THE SACRED HEART

parts of the world, from Poland, Spain, America, Germany, Italy and the Orient, requesting the granting of the petition which had been refused on two previous occasions.¹⁶ At last the *vox populi* which, in this case, appeared to be also the *vox Dei*, was on its way to victory. Pope Clement XIII resumed the cause at the instance of the Polish Bishops who, in their document, called the attention of the Head of the Church to the fact that there were at least one thousand ninety Confraternities of the Sacred Heart erected over all the world. The cult was universally diffused, approved by numerous Bishops, accepted and encouraged by practically every religious congregation of that age. All this was urged as a justifiable ground for granting a special feast, Mass and Office. The request was granted for Poland and the Archconfraternity of Rome, on May 11th, 1765. Two months later the Visitation Nuns were favored with a similar privilege.¹⁷ The new impetus given by this signal concession contributed more to the spread of the devotion than any other factor connected with its history except perhaps the subsequent Beatification of Blessed Margaret Mary, the decree of which was issued by Pope Pius IX on August 19, 1864.

After this date other favors were from time to time bestowed on this Confraternity. In 1871,

¹⁶ BAINVEL, *op. cit.*, col. 338.

¹⁷ NILLES, *op. cit.*, ch. III, p. 51 and 52.

many petitions were sent to Rome to extend the feast to the universal Church, and to consecrate it to the Sacred Heart, but Pius IX, while complying with the first part of the request, was loath to take action as to the second part. In 1875, Father Ramière, Director of the Apostolate of Prayer, submitted to the Supreme Pontiff a request signed by 525 Bishops, asking him to consecrate the whole world (*Urbem et Orbem*) to the Sacred Heart. He also urged that a day be specified on which this consecration should be renewed yearly.¹⁸ Through a rescript given by the Sacred Congregation, the zealous Director was authorized to apprise the Bishops of the world that the Holy Father conceded a plenary indulgence to those who on June 16th, 1875, would consecrate themselves to the Sacred Heart by reciting the formula composed by him. The then reigning Pontiff declined to take the initiative of consecrating the whole human race to the Sacred Heart.

During the Pontificate of Leo XIII, a letter reached the Vatican from Oporto, Portugal, written by the Superior of the Good Shepherd Nuns, known in the Community as Sister Mary of the Divine Heart, who claimed that Christ, in a supernatural vision, had instructed her to inform His Vicar that he should consecrate the whole world to His Sacred Heart. Needless to say, careful inquiries were made and mature consideration given to this matter. Car-

¹⁸ BAINVEL, *op. cit.*, col. 340.

40 DEVOTION TO THE SACRED HEART

dinal Jacobini communicated the result of his investigation to the Roman Pontiff, stating that the writer of the epistle was regarded as a saint by all who came in contact with her, and that there was no reason to entertain a misgiving about her claim to a revelation.¹⁹ On the strength of this declaration Leo XIII in 1899 raised the Feast of the Sacred Heart to the dignity of a double of the first class, and, at the same time, in order to accede to so unexampled an entreaty, composed and prescribed the formula by means of which the whole world was to be consecrated to the Sacred Heart. Thus originated the concession which ever after he used to style the "*Great Act*" of his Pontificate.²⁰

The extensive influence of this devotion is evidenced in the fact that, up to the present, at least sixteen different religious Communities have been established by various founders who have selected the name of the Sacred Heart to serve as a special incentive and inspiration for their followers. There are, moreover, eleven distinct devotions calculated to promote the honor and external glory of this Object of Love in some particular way.

From the foregoing survey it is manifest that a special Divine Providence was co-operating with the Church in order that Devotion to the Sacred Heart should attain the high distinction and popularity of

¹⁹ BAINVEL, *op. cit.*, col. 342.

²⁰ BAINVEL, *op. cit.*, col. 341.

which it is most deserving. At the present time the devotion is productive of unlimited good; it is widely diffused, and occasions the salvation of many souls. This fact was appreciated by the great Pontiff when, in his Encyclical, he used this striking and appropriate comparison: "In the past, a cross appeared to Constantine, a pledge of faith and victory. And, behold, to-day a new sign offered to our eyes, a token most auspicious and divine. Such is the Sacred Heart shining brilliantly amid flames. It is there we are to place all our hopes, it is from that Source we are to expect the salvation of mankind." ²¹

²¹ "Cum Ecclesia per proxima originibus tempora caesareo iugo premeretur, inspecta sublime adolescenti imperatori crux, amplissimae victoriae, quae mox est consecuta, auspex simul atque effectrix. En alterum hodie oblatum oculis auspicatissimum divinissimumque signum: videlicet Cor Jesu sacratissimum, superimposita cruce, splendidissimo candore inter flammās elucens. In eo omnes collocandae spes: ex eo hominum petenda atque expectanda salus." (LEO XIII, *Litt. Enc.*, May 25, 1899. *Acta Sanc. Sedis*, vol. XXXI, p. 651.)

CHAPTER IV

BASIS OF THE DEVOTION

In different periods of history mankind frequently experienced certain spiritual and material needs. To alleviate the burden of these needs God selected certain exceptional men and assigned them to a specified calling. One of the most noble missions with which God vouchsafed to favor the children of men, was that of St. John the Baptist. St. John the Evangelist describes it in simple, but very graphic language. "This man," he says, "came for a witness, to give testimony of the light . . . which enlighteneth every man that cometh into this world." ¹ This Light of the World, of whose fullness we have all received, became the Life of the World; not only by the part He played in the act of creation and redemption, but also in having diffused the light of true knowledge. True knowledge, especially since the New Testament, is the moral life of the soul. It is in this sense that we are to explain the words of St. Paul directed to the Ephesians, "For you were heretofore darkness, but now light in the Lord. Walk then as children of light." ²

¹ *John* I. 7-8.

² *Ephes.* V. 8.

The Light of the World, through His death, accomplished our Redemption. Therefore, He has the right to expect a reasonable service.⁸ A reasonable service, referred to a determined cult, implies three things, *viz.*, a sufficient warrant for the worship, a familiarity with the nature and reasons of the devotion, and a proper use of the means whereby it is to be rendered. No devotion is officially approved by the Church without the first. To familiarize ourselves with the motives which ought to actuate us in a cult which we practise, is a duty incumbent on all. The practice and discipline of the Church, combined with good judgment, will guard us against going astray as to the third.

In the following chapters we shall attempt to apply these three characteristics to the Devotion to the Sacred Heart. We shall prove its legitimacy by presenting those christological and soteriological principles which underlie it, and on which it rests as a superstructure. We shall, furthermore, describe its nature by pointing out its material and its formal object. Ever and anon we shall likewise hint at the means which the Church has approved and reserved for this particular worship.

Christ must be conceived as a divine Person subsisting in a human nature. He possesses a true human soul and a true human body, joined inseparably to His divine Person. Hence the tessera of ortho-

⁸ *Rom.*, XII. 1.

44 DEVOTION TO THE SACRED HEART

doxy: "Godhead and Manhood are hypostatically united in Him." In consonance with Sacred Scripture, revelation, tradition, and the teaching of the Church, we attribute to Him two natures and two wills, *viz.*, a divine and a human nature, a divine and a human will. According to the theory called in theological terminology the Communication of Idioms, it is legitimate to transfer predicates and attributes from one nature to the other, with due limitation, but only in the concrete.

However, in order not to make a false step in applying this doctrine, we must not lose sight of the fact that the human body and soul of Christ are created; hence God's intrinsic essence is incommunicable to them. However, they may partake of the objective sanctity of God, such as the divinity, majesty, and adorableness of the Logos, which immediately affect the moral grandeur of the Man Jesus, for they receive their excellence by participation from the divine Person subsisting in the human nature. Since the divine nature of Christ does not derive anything from his human nature, those other attributes which belong essentially to the former, cannot be communicated to the latter. The human nature of Christ has a certain infinite dignity, not because He endowed it with His intrinsic divine Essence, but, because He concealed under it the plenitude of His infinite sublimity, and bestowed

on it the effects of His divine operations.⁴ On this hypostatic union of the divine Person with the human nature is based the adorableness of Christ's humanity as well as the infinite meritoriousness of all His acts. It is the infinite divine Person that performs the act (*principium quod*), through the instrumentality of His finite nature (*principium quo*). Thus, through the hypostatic union, the physically finite act becomes endowed with a morally infinite value.

It is not our intention to enter into a discussion of the reality of Christ's corporal existence. In the early part of the second century St. Ignatius of Antioch, in his anti-Docetic letters, whose genuineness is admitted even by such eminent non-Catholic critics as Harnack, Zahn, and Lightfoot,⁵ expounded and ably defended the true Incarnation of the Son of God. The Sacred Scripture and the condemnation of Docetism make the teaching of the Church unmistakably clear in this respect. The passion and human affections of Christ are the necessary postulates of His passibility and true human body.

The body of Christ is inseparably united to His divine Person. Whatever belongs to the Person substantially is to be honored with the self-same spe-

⁴ "Humanitas Christi ex eo quod est unita Deo habet quandam dignitatem infinitam ex bono infinito quod est Deus." (S. THOM. I, p. qu. 25, art. VI, ad. 4.)

⁵ HARNACK, in the *Expositor*, vol. III, ser. 3, p. 11.

46 DEVOTION TO THE SACRED HEART

cific veneration as the Person Himself. The adorableness of Christ's human body rests solely on the hypostatic union. We do not adore it for its own sake; that would be blasphemous and idolatrous, for essentially the body is a creature. It is, however, the immediate terminus or object of divine worship, *i. e.*, we adore it in itself on account of the dignity and nobility to which it is elevated by the Second Person of the Blessed Trinity. Sophronius in the sixth plenary Council (680) gives expression to this teaching by stating that the animated and intellectual body of Christ is immutably deified.⁶ The worship paid to the divine Logos does not differ, therefore, from the one offered to His sacred body. It must needs be one and the same, for it concerns one and the same Person, *viz.*, latreutic.

But the divine Person is united hypostatically not only to the Humanity of Christ taken in its totality, but also as conceived in its several parts. Such constituent parts are *e. g.*, His sacred feet, His hands, His precious blood, His five wounds, His Heart, etc. Consequently, every one of these organic parts is deserving of adoration; not as considered separately by itself, but as viewed united to the Godhead. This teaching was upheld by Pius VI (1775-1799), who condemned the proposition of the pseudo-Synod of Pistoja, which maintained that a direct adoration of

⁶ "Caro animata et intellectualis immutabiliter deificata."
(MANSI, tom. XI, actio XI, col. 475.)

the Humanity of Christ, or, what is still less, a part of the same, is equivalent to rendering divine honor to a creature. This doctrine was qualified as false, captious, injurious and detracting from that due cult which is exhibited and is to be rendered by the faithful to the Humanity of Christ.⁷

Thus we have arrived at the desired inference, *viz.*, the Sacred Heart of Christ, being the most noble organ of His body, is worthy of the same worship as His Divinity; provided, when adored, it is not considered abstracted from, but conjointly with, His Person. It is in this sense that the Sacred Heart is proposed to our worship in the devotion of which we are treating. Christology thus gives us an idea of the nobleness of the organ which forms the material object of our devotion. If we wish to inquire into the origin of its formal object, *viz.*, love, we have to call to our aid the leading principle of Soteriology.

The Redemption of mankind was accomplished by the three divine Persons of the Blessed Trinity acting simultaneously, though, for the sake of easier realization, we attribute a different task to each of the three Persons. God the Father conceived the plan of mercy and justice. God the Son actuated by love and of His own free will volunteered to carry out the wishes of the Father. God the Holy Ghost through the instrumentality of Mary put into actual

⁷ Bull "AUCTOREM FIDEI," *Bull. Rom. Con.*, vol. X, p. 2719.

48 DEVOTION TO THE SACRED HEART

operation the will of both. Thus in the final analysis and by appropriation it may be said that it was the Holy Ghost, the *Donum Dei*, who has given mankind its most inestimable and perfect gift, the human nature of Christ through which we are to be reconciled to God.

There is a deep mystery hidden in this divine economy of the Incarnation and Redemption. The Holy Ghost is the term of the love which the Father and the Son from eternity entertain for each other. He is the relation of Love personally subsisting in the Godhead, synonymous with Hypostatic Love, as the Son is synonymous with Hypostatic Wisdom. St. Ambrose does not hesitate to refer to the Holy Ghost as the "Kiss of God the Father and God the Son" (*Osculum Patris et Filii*). Thus the Incarnation, inspired as it was by love, by way of appropriation is referable to the Holy Spirit as its special ultimate efficient cause. This not only accentuates love as the leading motive operating throughout the whole work of Redemption, but establishes a reciprocal relation *ad extra* between the God-man and the Holy Ghost; a relation which did not exist before the Incarnation became a fact. For while in the creation of the Saviour's human nature, as in all operations *ad extra*, the three divine Persons acted as one principle, still in the historical sense of Scripture, to the Holy Spirit there seems to have been assigned a very special rôle.

God the Father selected the Blessed Virgin Mary, and prepared her body and soul for her exalted mission, but it was the Holy Ghost that "descended upon her." His power "overshadowed her" ⁸ and caused to germinate in her womb that human nature which the Second Person assumed. Consequently the historical Jesus Christ, the God-man, was conceived by the Holy Spirit, for "as Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." ⁹

These considerations help us to realize the dignity and excellence of the human body of Christ even irrespective of His divine Person, and especially in the light of the hypostatic union. They show us that the primary motive of the Redemption was love, and aid us to realize the quality of the principle which inspired the whole economy of the Incarnation. Jesus was conceived by Love, the Word became flesh for love of us, and all the subsequent acts of the God-man were an uninterrupted manifestation of a love so ardent that it induced Him to remain with us to the end of the world.

The principles enunciated in this chapter ought to be clearly borne in mind when we meet controversialists whose favorite objection lies in the gratuitous assumption and groundless imputation that the Church advocates a worship which has its sole foundation in the phantasmagoric illusions of a visionary

⁸ *Luke* I. 35.

⁹ *Matt.* I. 18.

50 DEVOTION TO THE SACRED HEART

nun. The Church has never approved a public cult unless it was in perfect harmony with faith and morals, Sacred Scripture, and tradition, independently of all private revelation. In the present instance the supernatural visions of Blessed Margaret Mary are only a contributory cause to the spread of the Devotion to the Sacred Heart. They contributed in a large measure toward its general acceptance, and promoted the definite formulation of its objects, but it does not depend on them for its theological basis. In a preceding chapter we have proved that the Devotion existed many centuries before the time of Blessed Margaret Mary. Occasional references may be found as early as the fifth century alluding expressly to the Sacred Heart. They become quite frequent in the works of Mediæval Saints and spiritual writers, and after the middle of the fifteenth century they are countless in number. From that time on the pictured and sculptured representations of the Sacred Heart have multiplied rapidly.¹⁰ The Devotion assumed a fairly definite shape in the century immediately preceding that of Blessed Margaret Mary, and even merited the approbation of a number of local prelates. It is not an exaggeration to say that — irrespective of the supernatural manifestations with which Christ deigned to favor this humble Visitandine — the cult of the

¹⁰ GILBERT DOLAN, O. S. B., in the *Dublin Review*, p. 373. April, 1897.

Sacred Heart would have eventually claimed its rightful place among the various devotions of the Church. Such a conclusion is warranted by the rapid development of the cult and the popularity it enjoyed, especially in the time of Father Eudes. Thus, the revelations did no more than hasten an event which, in the ordinary course of things — judging from the facts as they were gradually unfolding themselves to the perspective — was practically inevitable.

The principle on which the Devotion to the Sacred Heart rests is far from being a new discovery. St. Thomas in his attempt to elucidate it makes use of the following well-known comparison: We may consider two things in a person to whom honor is given, *viz.*, the person himself and the cause of his being honored. Properly speaking, honor is given to a subsistent thing in its entirety; for we do not speak of honoring a man's hand or foot, these members not being honored of themselves, but the whole man being honored in them. In this way a man may be honored even in something external; for instance, in his vesture, his image or his messenger.¹¹ Guided by this reasoning the theologians conclude that the primary material object of the Devotion to the Sacred Heart is Jesus Christ Himself in His Entirety. Hence, a cult like that of the Sacred Heart, properly speaking, is a latreutic co-adoration, for

¹¹ *Sum. Theol.*, p. III, qu. XXV, art. I.

52 DEVOTION TO THE SACRED HEART

we adore the Heart with the rest of the parts of Christ's sacred Humanity, including His divine prerogatives. Thus the Heart is worshipped directly (*secundum se* and *in se*), not for its own sake, nor on account of its intrinsic excellence (*propter se*), but on account of its borrowed dignity.

CHAPTER V

THE MATERIAL OBJECT OF THE DEVOTION

We read in the life of Blessed Margaret Mary¹ that, two years after she made her profession, while absorbed one day in prayer and contemplation before the Blessed Sacrament, Our Divine Lord appeared to her, and said: "*Behold the Heart which has loved men so much.*" Here we have a picture in which the material as well as the formal object of this devotion is clearly set in relief. Christ exhibited Himself whole and entire, hence He is to be worshipped as such. This apparition corresponds to the primary material object of the Devotion to the Sacred Heart. He designated the secondary material object when He pointed to His Heart saying: "*Behold the Heart.*" He indicated the formal object with the words that follow: "*Which has loved men so much,*" words expressive of the love of Christ.

Pesch² distinguished between, what he calls, the *obiectum integrum* and the *objectum proximum*. By

¹ LANGUET, *op. cit.*, p. 129.

² *Prael. Dog.*, vol. IV, p. 106. Friburgi Brisgoviae, 1896. Herder.

the former he designates the primary material object of this devotion, *viz.*, Christ in His inseparable unity. Under the latter he combines Christ's Sacred Heart and His Love. Bishop Languet states that this devotion consists in loving Jesus Christ whom we have continually with us in the Blessed Sacrament, and toward whom we are to exhibit the same love by various practices.³ St. Alphonsus is of the same opinion.⁴ Bernard Jungman agrees in substance with the two foregoing authors by saying that the primary object of this devotion is the immense love of Our Lord, which He showed principally in His passion and in the institution of the Blessed Sacrament.⁵

Without multiplying examples to prove the same proposition, we shall draw the inference that all acts of worship redound primarily to the honor and glory of Christ as God, or as God-man, and all else is only a secondary consideration, irrespective of the object to which the worship is directed or in which it terminates.

It may appear very singular, says Father Noldin, that not even at this present age are theologians and ascetic writers fully agreed as to the object of the

³ "Toute cette dévotion ne consiste, pour ainsi dire, qu'à aimer ardemment Jesus-Christ, que nous avons sans cesse avec nous dans la sainte Eucharistie, et à lui témoigner cet amour par diverses pratiques." (LANGUET, *op. cit.*, p. 114.)

⁴ *Novena del cuore di Gesù*, initio.

⁵ *De Verbo Incarnato*, p. 231. Ratisbonae, 1872. Pustet.

Devotion to the Sacred Heart.⁶ While we do not wish to gainsay his statement, we may likewise say, without fear of contradiction, that no ascetic writer or theologian of any importance would call in question the doctrine which holds that the proximate secondary object of this Devotion is the Heart of Christ. This Heart is to be viewed in a two-fold sense, *viz.*, as a corporal organ and as a symbol. In the former sense it is the Heart of flesh, not lifeless but living, not separated but hypostatically united to the Person of the Logos. In the latter sense it is taken figuratively as representing the love of Our Lord. We must here apply the principle of St. Gregory, *i. e.*, to form a concept of something imperceptible through the medium of a visible object.⁷ The Preface for the Feast of the Nativity enunciates the same truth.

From the foregoing remarks it is manifest that the body of the devotion, or the object which is within the ken of the senses, is the Heart of Christ as the material, sensible element. The soul of the devotion, *viz.*, its formal object or motive, is the element symbolized by the Heart, *i. e.*, the supersensual

⁶ Es dürfte befremdend erscheinen, dass man sich über den Gegenstand der Herz-Jesu-Andacht von Seite der Theologen und Aszeten zur Stunde noch nicht vollkommen geeinigt hat." (*Die Andacht zum heiligsten Herzen Jesu*, p. 70. Innsbruck, ed. 1910.)

⁷ *Brev. Rom.*, Pars. Autum., *Hom. pro. Com. nec Virg. nec Mart.*

56 DEVOTION TO THE SACRED HEART

element or the charity of Christ. St. Augustine tells us that love is the foundation of all the affections conceived by man's desiderative faculties. Thus, we may uphold the statement made by Cardinal Pie: "The devotion to the Sacred Heart is the very quintessence of Christianity, the epitome and substantial summary of the whole of religion."⁸

In order to give expression to the whole doctrine in incisive and perspicuous terms we re-state that in the Devotion of which we are treating we worship the Heart of Christ as symbolizing His love. We honor his love under the symbol of His Heart. These two objects having an intimate relationship with each other, it follows that they are not to be separated in the mind of the worshipper. The Heart is to be considered as the supplement of the love, and *vice versa*. The corporal and sensible Heart and its supersensual love are to be viewed as one (*ad modum unius*). They claim our worship as one object, being inseparably united to the Person and soul of Christ.

The Heart of Christ is worthy of our veneration because it is the Heart of one "Who being in the form of God thought it not robbery to be equal with God."⁹ We worship it on account of its hypostatic union with that divine Person whose nature is one with the Father,¹⁰ and not on account of that nature

⁸ Circular letter to the clergy, 1857.

¹⁰ John X. 30.

⁹ Phil. II. 6.

according to which the Father is greater than the Son.¹¹ The excellency, majesty, dignity and perfection of the Person of the Logos are the sources from which this Heart receives its borrowed excellence, and they may be attributed to it after a fashion (*secundum quid*). Through these it becomes a transcendentalized Heart. Its function is that of a living organ of a God-man. Christ's human life in ordinary course of events depends upon it. The mere piercing of this Heart would have resulted in the death of the God-Man just as inevitably as His death was caused by the manifold excruciating agonies.

Man is so constituted that his relation to God and things supernatural is a direct postulate of symbolism. This statement is borne out by the historical data of both pagan and Jewish nations. Symbolism is so important a factor, especially in things appertaining to the spiritual domain, that even Christ Himself would not dispense with it. His followers adopted their Master's example by making free use of symbolism for spiritual and utilitarian motives, and occasionally, as in the time of persecution, through sheer necessity. We all know the unbounded enthusiasm which is displayed at the sight of things that are symbolical of patriotism. This same hidden power is brought into evidence when our eyes strike a symbol which we are accustomed

¹¹ *John* XIV. 28.

58 DEVOTION TO THE SACRED HEART

to associate with a religious idea. Iconography and iconology testify to this truth, for they have always been considered as potent factors in secular and religious education. It is for this reason that St. Gregory lays so much emphasis on the principle which claims that man arrives at the understanding of imperceptible things through the contemplation of things visible. The Church canonizes and applies this fundamental principle when in the Preface of the Nativity she chants: "Because by the mystery of the Word made flesh, from Thy brightness a new light hath arisen to shine on the eyes of our soul, in order that, God becoming visible to us, we may be borne upward to the love of things invisible."

The soul of man is spiritual. Its destiny and life are supernatural. By divine ordinance it is doomed to pass a temporary existence in the body. To promote its end it is forced to make use of a transitory dwelling. The senses of the body are the primary and the best adapted means for this purpose. A symbol not only appeals to them but helps man to form a clearer idea and a more lasting impression of things beyond his ken. It whets the appetite of the senses, so to speak. Christ, aware of this exigency of human nature, exhibits His heart to be used as a symbol of His love and thus succeeds in employing the faculties of the body as well as those of the soul which, when combined, are in a position to

produce a human act pleasing and meritorious in His sight.

There are numerous sources which could be adduced in testimony that the sensible Heart of flesh is the material object of this Devotion. The few presented below will suffice to establish this proposition.

I. Father Croiset, the first exponent of the Devotion to the Sacred Heart, is well qualified to instruct us on this point. "In the exercise of even the most spiritual devotions," he says, "we stand in need of certain material and perceptible objects. It is for this reason that the Heart of Christ was selected, for, as a visible object, it is the worthiest of our respect, and the most appropriate to attain the end which this cult has in view. For what could be a more natural and better adapted symbol of love than the heart."¹²

II. Bishop Languet, who familiarized himself with most of the writings of Blessed Margaret Mary, and thus was in a position to pronounce an authoritative judgment in this matter, confirms the same

¹² "Mais parce que nous avons toujours besoin dans l'exercice des dévotions même les plus spirituelles, de certains objets matériels et sensibles, qui nous frappent davantage, nous en renouvellement le souvenir, et nous en facilitent la pratique, on a choisi le sacré Cœur de Jesus, comme l'objet sensible le plus digne de nos respects, et le plus propre en même temps à la fin qu'on se propose dans cette dévotion. Et quel symbole plus propre et plus naturel de l'amour que le cœur." (CROISET, *op. cit.*, tom. I, ch. I, p. 5 and 7.)

60 DEVOTION TO THE SACRED HEART

opinion. "In order to make known the object of this devotion," he says, "we make it perceptible by the representation of the Heart of Jesus Christ. The Heart being the most natural symbol of love, it ought consequently to serve as the proper symbolic representation of a devotion which consists entirely of love." ¹³

III. Father Galliffet, the indefatigable champion of this devotion, sets forth the same truth in words that permit of only one interpretation. "It is no less evident," he states, "that we have to do here with the Heart itself of Jesus Christ in its simple and natural sense, and not metaphorically. Jesus Christ speaks of His Heart actually; this is made clear by the action of uncovering his Heart and of showing it." ¹⁴

The subsequent investigation will disclose to what extent the decisions of the Church reflect the teaching of these three earliest exponents and pioneers in the field of the Devotion to the Sacred Heart. The reader will be made acquainted with those decrees only which concern themselves directly about the material object of this devotion.

¹³ "C'est pour faire connaître l'objet de cette dévotion, qu'on le rend sensible par la représentation du coeur de Jesus-Christ, parce que le coeur est le symbole le plus naturel de l'amour, et par conséquent il doit être celui d'une dévotion qui se réduit toute entière à l'amour." (LANGUET, *op. cit.*, liv. IV, p. 115.)

¹⁴ GALLIFFET, *op. cit.*, ch. IV, p. 44.

IV. On January 26, 1765, the Polish Bishops requested Clement XIII to permit them to say a special Mass and Office in honor of the Sacred Heart.¹⁵ In this petition they make the following statement: "It is manifest that Christ referred to His Heart not in its metaphorical sense, but in the natural meaning of the word *heart*, as it is the most noble part of His body. Therefore, He proposes to our worship His sacrosanct Heart, not only inasmuch as it is the symbol of interior affections, but as it is in itself."¹⁶

It is evident from the above petition that the Polish Bishops had a proper concept of the material object of the Devotion to the Sacred Heart, and gave precise expression to it. The Holy Father acceded to their wishes, and in His rescript dated on February 6, 1765, he stated that with such a permission the Holy See intended to spread the already existing Devotion, and symbolically to commemorate the remembrance of that divine love by which the only begotten Son of God took upon Himself human na-

¹⁵ *Anal. Jur. Pont.*, 4 ser. an. 1860, col. 1239.

¹⁶ "Porro de corde non translative sumpto, sed in propria ac nativa significatione accepto, videlicet ut pars est corporis Christi nobilissima, eum locutum evidens est ex ipsa actione qua cor suum detegens, vides, inquit, Cor meum? De hoc ergo Corde loquitur, quod detegit ac monstrat. *En igitur quae sit res quam Jesus colendam proponit, nimirum Cor suum sacrosanctum, non tantum ut est symbolum omnium interiorum affectionum, sed ut est in se.*" (POLONI EPISCOPI, an. 1765, NILLES, *op. cit.*, sec. II, cap. II, p. 98.)

ture, and being obedient unto death, offered Himself to men as an example, for He was meek and humble of heart.¹⁷

The above named decree which extended the specified privilege to the Bishops of Poland and the Archconfraternity of Rome, finds its official interpretation in the Mass and Office approved by the same Pontiff on May 11, 1765.

On August 23, 1856, Pius IX raised the Feast of the Sacred Heart to the dignity of a *duplex maior*, and extended it to the universal Church. He approved the Mass *Miserebitur*, the prayer of which clearly sets forth the material object of the Devotion. "Grant, we beseech thee, Almighty God, that we who, glorying in the most Sacred Heart of thy beloved Son, celebrate the singular benefits of his love towards us, may rejoice equally in their action and their fruit."¹⁸

In the sixth lesson for the Feast of the Sacred Heart it is stated that Clement XIII permitted the

¹⁷ "Congregatio Sacrorum Rituum, huius missae et officii celebratione non aliud agi, quam ampliari cultum iam institutum et symbolice renovari memoriam illius divini amoris, quo Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praeberet se dixit exemplum hominibus, quod esset mitis et humilis corde." (*Bull. Rom. Con.*, vol. VI, p. 933.)

¹⁸ "Concede, quaesumus, omnipotens Deus; ut qui in sanctissimo dilecti Filii tui Corde gloriantes praecipua in nos caritatis eius beneficia recolimus, eorum pariter et actu delectemur et fructu." (*Oratio Missae Sacratissimi Cordis Jesu.*)

celebration of this Feast to certain Churches "in order that the faithful may so much more fervently and devoutly worship the charity of the suffering Christ under the symbol of the Sacred Heart." ¹⁹

V. In the pseudo-Synod of Pistoja the Jansenists proclaimed this devotion to be erroneous in the form in which it was approved by the Holy See. Pope Pius VI, in his bull, *Auctorem Fidei*, issued on August 28, 1794, brands their doctrine (prop. 62) as "false, temerarious, pernicious, offensive to pious ears and injurious to the Apostolic See, as if (prop. 63) the faithful adored the Heart of Jesus considered as separated or abstracted from the Divinity, whereas in reality they adore it as the Heart of Jesus,—the Heart, namely, of the Person of the Word with whom it is united inseparably in the same way in which the lifeless body of Christ during the three days of His death, without being separated or dissociated from the Divinity, was adored in the sepulchre. Hence their doctrine is captious, injurious to the faithful worshippers of the Heart of Christ." ²⁰

¹⁹ "Quam charitatem Christi patientis . . . ut fideles sub sanctissimi Cordis symbolo devotius ac ferventius recolant, Clemens XIII ipsius sacratissimi Cordis festum nonnullis Ecclesiis celebrare concessit." (BREV. ROM., *Officium SSmi Cordis*, Pars Aestiva, Lectio VI.)

²⁰ "Doctrina, quae devotionem erga sacratissimum Cor Jesu rejicit inter devotiones, quas notat velut novas, erroneas, aut saltem periculosas; intellecta de hac devotione, qualis est ab

VI. To confirm this contention still further, it will be well to quote a few words of the Decree of Beatification of Blessed Margaret Mary, issued August 19, 1864. "While she was praying with fervor before the august Sacrament of the Eucharist," the decree states, "Our Lord intimated to her that it would be pleasing to Him if the worship of His most Sacred Heart, burning with love for mankind, were established, and He wished the charge of this to be consigned to her."²¹ "In order the more to enkindle this fire of charity," the decree continues, "He would have the adoration and worship of His most Sacred Heart established and propagated in the Church, for who, indeed, is so hard-

apostolica Sede probata, falsa, temeraria perniciosa, piarum aurium offensiva, in apostolicam Sedem injuriosa. Item in eo quod cultores cordis Jesu hoc etiam nomine arguit, quod non advertant sanctissimam carnem Christi, aut eius partem aliquam, aut etiam humanitatem totam cum separatione, aut praecisione a divinitate adorari non posse cultu latriae; quasi fideles Cor Jesus adorarent, cum separatione vel praecisione a divinitate, *dum illud adorant, ut est cor Jesu, cor nempe Personae Verbi, cui inseparabiliter unitum est*, ad eum modum, quod exsanguis corpus Christi in triduo mortis sine separatione, aut praecisione a divinitate adorabile fuit in sepulchro, captiosa, in fideles cordis Christi cultores injuriosa." (Bulla *Auctorem Fidei*, Pius VI, prop. 62 and 63. See *Bull. Rom. Con.*, vol. X, p. 2719.)

²¹ "Iamvero ante augustissimum Eucharistiae Sacramentum eidem fervidius orante significatum est a Christo Domino, *gratissimum sibi fore si cultus institueretur sacratissimi sui cordis humanum erga genus charitatis igne flagrantis*, ac velle se huius rei curam ipsi demandatam."

hearted and unfeeling as not to be moved to reciprocate the love of that amiable Heart which was pierced and wounded with the lance." ²²

From these words it may be rightly concluded that the devotion was to be such as was inculcated by Blessed Margaret Mary. Her writings give ample evidence that the physical, corporal Heart of Christ was repeatedly presented to her eyes in a visible form. It is such apparitions that induced her to endeavor to pay a tribute of love to the Sacred Heart, and make an effort to stimulate others to follow in her footsteps.

VII. The Beata qualified the Heart of Christ as the seat of divine charity, and always considered it as a factor indissolubly united with the Devotion. The Iconography of the Sacred Heart, as approved by the Congregation of the Holy Rites, is in consonance with her view. The Congregation decreed on January 16, 1885, that the officially recognized picture or statue of this Devotion is one which represents the whole figure of Christ with His Heart visibly exhibited. The Heart being an auxiliary designedly chosen by Our Divine Lord has a just claim to such a prominence. As the material or sensible

²² "*Hunc vero charitatis ignem ut magis incenderet, sanctissimi sui cordis venerationem cultumque institui in Ecclesia voluit, ac promoveri. Equis enim tam durus ac ferreus sit quin moveatur ad radamandum Cor illud suavissimum idcirco transfixum ac vulneratum lancea.*" (*Anal. Jur. Pont.*, 7 ser., an. 1864, col. 934 and 935.)

66 DEVOTION TO THE SACRED HEART

object it is an adjuvant through which the supersensual, *i. e.*, love, is to be reached.²³

The arguments thus far advanced, if weighed with due deliberation, ought to suffice to carry conviction to every theologian. In order not to leave room for even the slightest doubt about the material object of the Devotion in question, it will be well to quote a few select passages taken from more modern authors. This investigation will serve two purposes, *viz.*, it will apprise us of the concept they entertained of the material object of this Devotion and show us in what sense they propagated it in their respective languages and countries.

(A.) In the middle of the eighteenth century St. Alphonsus Liguori wrote a work entitled "*Novena del Cuor di Gesù.*" The following words borrowed from it will be to the point. "Its material or sensible object is the most Sacred Heart of Jesus, not indeed taken by itself, but as united to the Sacred Humanity, and consequently to the divine Person of the Word." ²⁴

(B.) Muzzarelli, whose work ²⁵ was edited in

²³ *Decreta Authentica*, C. S. R., Dec. 3625.

²⁴ "L'oggetto poi materiale o sia sensibile, è il SS. Cuore di Gesù, non già preso per se nudamente, ma come unito alla santa umanità e per conseguenza alla divina persona del Verbo." (LEROY, *De SS. Corde Jesu eiusque cultu*, cap. III, qu. XIV, n. 162, p. 168.)

²⁵ *Sur la Dévotion et le Culte du Sacré Coeur de Jésus-Christ*, Avignon, 1826.

1826, is very explicit when treating of the material object. "The Sacred Heart of Jesus," he says, "is to be taken in its proper and natural signification, therefore, it means His fleshy Heart, but always viewed as united to His Humanity and the Person of the Word."²⁶

(C.) Nilles, in his work of 1869, presents a more authoritative exposition of the devotion than any previous writer. With characteristic clearness he thus expresses himself concerning the object of the Devotion. "The Holy See, while proposing to our worship the Heart of Jesus, inasmuch as it is the symbol of His infinite love, meant to exhibit the double object of the Devotion to the Sacred Heart, *viz.*, the real and physical Heart of the Redeemer, and the infinite charity of Christ."²⁷

(D.) Father Noldin through his work of 1883²⁸ contributed not a little towards the spread of the devotion among the German-speaking people. In

²⁶ "Le Cœur de Jésus-Christ se prend dans le sens propre et naturel, et alors il signifie son Cœur de chair cependant toujours considéré comme uni à son Humanité et à la Personne du Verbe." (MUZZARELLI, *op. cit.*, p. 14. Translation from the Italian, Avignon, 1826.)

²⁷ "Sedes Apostolica igitur dum Cor Jesu colendum proponit, quatenus symbolum est infiniti eius amoris, id agit, ut duplex nobis cultus exhibeat Sacratissimi Cordis objectum; ipsum symbolum, *h. e.*, verum ac physicum Cor Salvatoris, et rem signatam, *h. e.*, infinitam Christi charitatem." (NILLES, *op. cit.*, sec. II, Praemonitum II, p. 77.)

²⁸ *Die Andacht zum heiligsten Herzen Jesu*, Innsbruck, 1883.

68 DEVOTION TO THE SACRED HEART

his estimation "the corporal Heart is of great importance, and of no slight significance for the practice of the devotion. Apart from the fact that Our Lord finds a special delight in seeing His love worshipped under the symbol of the physical Heart, it is the most appropriate and efficacious means of elevating man, who is a slave to the senses, to the knowledge and adoration of the charity of Christ." ²⁹

(E.) It is in this sense that the devotion to the Sacred Heart has been propagated among the different nations of the world. In a very popular book, to which the cult to a large extent owes its dissemination in Hungary, we read that "it was the will of Christ to make His real, fleshy Heart the object of this devotion. It is from that Heart the Devotion receives its name." ³⁰

These quotations, taken from the decisions of

²⁹ "Daraus ergibt sich, dass für die Übung der Andacht das leibliche Herz von überaus grosser Wichtigkeit und Bedeutung ist. *Abgesehen davon, dass Jesus Christus ein besonderes Wohlgefallen findet daran, dass seine Liebe im Symbole des leiblichen Herzens verehrt werde, ist es das geeignetste und wirksamste Mittel, um den an die Sinne gefesselten Menschen zur Erkenntnis und Verehrung der Liebe Christi zu erheben.*" (NOLDIN, *op. cit.*, ch. III, p. 91 and 92.)

³⁰ "Kristztus akarata szerint tehát az ő valóságos testi szíve közvetlen tárgya ezen tiszteletnek és ájtatosságnak és azért ezen tisztelet, és ájtatosság is ezen szívtől kapja nevét." (AUGUSTINE HUEBNER, *Jézus Szentséges Szíve*, p. 54. Kalocsa, 1891.)

the Sacred Congregation as well as from divers authors of various nationalities living at different times, clearly indicate that, at present, no theologian may hold that the material object of the Devotion to the Sacred Heart is something not yet definitely determined. If, a few decades ago, certain devotional manuals failed to state this object with sufficient clearness and precision, the omission was due to the fact that they concerned themselves with the spiritual aspect of the devotion rather than with its material side. At present all nations have a uniform belief on this subject. It is generally admitted that the cause of the popularity of this Devotion lies in its material object, for it is this factor that appeals to the erudite as well as the illiterate. In view of this fact, the Church places on the lips of her clergy the inspiring invitory for the Feast of the Sacred Heart: "Come, let us adore the Heart of Jesus, the Victim of love."³¹

Christ, as to His Person, lived from all eternity, not so, however, as to His human nature. But He decreed that the body with which He reconciled us to His heavenly Father should remain inseparably united to His divinity. We distinguish three states of this corporal existence of the God-man, *viz.*, His physical body, which He assumed and in which He suffered during His terrestrial sojourn, His natural

³¹ "Cor Jesus, caritatis victimam, venite adoremus." (*Brev. Rom.*, Pars Aestiva. *Off. prop. pro aliquibus locis.*)

body in the Blessed Sacrament of the Altar, and His glorified body in Heaven. All three states contain the identical Body which He assumed in the mystery of the Incarnation, and therefore His Heart plays an important rôle in each. Consequently, we worship His Sacred Heart correspondingly to the three states.

During His earthly sojourn the Heart of Christ was the paragon of all virtues which ought to excite our admiration and emulation. There is a deep meaning hidden in the words to which His sacred lips gave utterance: "Learn of Me because I am meek and humble of Heart."⁸² His Heart in this first state was sorrowful unto death.⁸³ During the agony on the Mount of Olives His Heart's blood oozed through the pores of His Body.⁸⁴ It was shed profusely while the bloody scenes of Redemption were enacted. Finally, His Heart was pierced with a lance and thus emptied of all its blood.⁸⁵ His Heart was the co-principle of all His acts and affections, sharing and inspiring the love He had for humanity which ultimately made Him a Divine Holocaust for the sins of mankind.⁸⁶

The Heart in the second state, *i. e.*, as it resides in the Body concealed under the sacramental species, is a very special object of this devotion. The ineffa-

⁸² *Matt.* XI. 29.

⁸⁵ *John* XIX. 34.

⁸³ *Matt.* XXVI. 38.

⁸⁶ *Matt.* XXVII. 50.

⁸⁴ *Luke* XXII. 44.

ble love Christ exemplifies in this state induced Him to perform an act which almost reaches the acme of His omnipotence. It is the suffering Heart in the Sacrament of love to which, above all, He asks us to make reparation and amends for the sacrileges and insults offered by ungrateful, indifferent, and unbelieving souls.³⁷

After Solomon finished the Temple, the Lord said to him: "I have chosen, and have sanctified this place, that my name may be there forever, and my eyes and my *heart* may remain there perpetually."³⁸ This reference to His Heart in the Old Dispensation must be taken figuratively, only as an adumbration to be actualized in the New Testament, when the Heart of a God-man truly and actually was to sanctify the Christian churches with its real presence.

Again, if we reverence the statues and pictures which are only representations, how much more fitting it is to worship the reality of which they are only faint shadows. In this second state we adore that love of Christ which finds its delight in being

³⁷ "Pour reconnaissance, je ne reçois de la plupart que des ingratitude, par les mépris, les irrévérences, les sacrilèges et la froideur qu'ils ont pour moi dans ce Sacrement d'amour. C'est pour cela que je te demande que le premier vendredi après l'Octave du saint Sacrement, soit dédié à faire une fête particulière pour honorer mon Cœur, en lui faisant réparation par une amende honorable." (LANGUET, *op. cit.*, liv. IV, p. 129.)

³⁸ II. *Par.* VII. 16.

72 DEVOTION TO THE SACRED HEART

with the children of men,³⁹ and which induced Him to remain with us to the consummation of the world.⁴⁰

In the third state we worship the Heart of Christ as it dwells in His glorified body, where it lives perpetually "to make intercession for us."⁴¹ In Heaven it is receiving well-merited special divine honors from the Angels and the Saints whose present felicity was made possible of attainment through the shedding of its redemptive blood. The Sacred Heart dwelling in heaven amply supplies for the lack of love which the rational and the irrational creation show the Creator. There, surrounded by unalloyed love and homage, it is partly compensated for its past sorrows and humiliations by the enjoyment of infinite beatitude and the plenitude of ineffable happiness.

³⁹ *Prov.* VIII. 31.

⁴¹ *Heb.* VII. 25.

⁴⁰ *Matt.* XXVIII. 20.

CHAPTER VI

THE FORMAL OBJECT OF THE DEVOTION

Because innumerable sources contributed to the supereminent elevation of the Heart of Christ as well as to its many consequent excellences, one must not infer that these are all of equal significance in this Devotion as approved by the Church and diffused and practised over all the world. The main characteristic of the Heart which ought chiefly to claim our adoration, and towards which our attention should be directed principally, is its infinite charity for men. In demanding this attitude of mind we do not mean to ignore the other qualities with which it is embellished and which individually are entitled to the same degree of worship. We mean simply to intimate our preference in favor of its charity on account of the close connection the latter enjoys with the physical heart, which is generally accepted as a symbol of love.

In a following chapter, when treating on the interrelation of heart and man's appetitive faculties, it will be pointed out to what extent the acceptance of this symbolism can be justified. For the time being

74 DEVOTION TO THE SACRED HEART

the attention of the reader is called to the created love alone. The consideration of the somewhat speculative question of the whole formal object, which ought to include the uncreated love also, must be left to another chapter.

St. Augustine is of the opinion that love precedes all our other emotions, and is their cause.¹ St. Thomas subscribes to this principle unconditionally, and proves its tenableness.² Bossuet enumerates the different passions of our appetitive faculties, and concludes with the words: "Eliminate love, and all the passions disappear; posit love, and they are all generated."³ If this be true, then all the other affections emanate from and concentrate in love. Thus the sentiment of love enjoys the greatest imaginable prominence among the affections of our human nature. Farges in his philosophico-psychological inquiry arrives at the same conclusion.⁴

Christ's human nature, even if viewed apart from His divinity, far surpassed ours in excellence and integrity. It possessed that original righteousness which we lost on account of the first sin of disobe-

¹ "Amor praeceedit omnes alias animi affectiones, et est causa eorum." (*De Civ. Dei*, lib. XIV, c. 7 and 8.)

² 2a 2ae, qu. CLXII, a. III, ad 4um.

³ "Enfin ôtez l'amour, il n'y a plus de passions, et posez l'amour vous les faites toutes naître." (*Connaissance de Dieu et de soi-même*, ch. I, p. 6.)

⁴ ALBERT FARGES, S.S., *Le cerveau, l'âme et les facultés*, part II, sec. VI.

dience.⁵ Therefore, its sentiment of love was of a quality far superior to ours, for it was intensified by the sinlessness which characterized the first Adam. This same human nature was elevated to a still higher plane through that union with the divine Person of the Word whereby it became impeccable. Christ's appetitive faculties and acts externalized the most noble sentiments capable of being reduced to visibility by a God. The love that found expression through them was theandric; hence, the most altruistic imaginable. It was intrinsically opposed to all misanthropy. Christ, therefore, may justly be called the most benevolent philanthropist conceivable. We must eliminate from Him all desires incompatible with His divine Sonship. His appetitive faculties craved nothing but what was intrinsically good. All His pro-passions were so many divine virtues inspired by a god-like love. Hence He is the very personification of love.

The moral life of man is no more conceivable without love than His physical life without a heart. Love is the mainspring of all the actions of man. Such is the concept we are to form of the love of Christ as symbolized by His Heart. To prove this proposition, we will pursue the same course as we did in treating of the material object of this devotion.

I. The autobiography of Blessed Margaret Mary

⁵ *Gen.* III. 6.

76 DEVOTION TO THE SACRED HEART

records a revelation in which Christ appeared and said to her: "Behold the Heart which has loved men so much, that it spared nothing even to exhausting and consuming itself, in order to manifest its love for them."⁶ We could point out other apparitions in which Christ declared that He desires our love in return for His.

II. Father de la Colombière was among the first who consecrated themselves to the service of the Sacred Heart. His motives for this act were the tender sentiments Jesus Christ entertains towards us in the Sacrament of love, where His Sacred Heart is always burning for the love of men, ready to shower upon them graces and benedictions.⁷

III. Father Croiset expresses the character of the formal object of this Devotion in words that admit only one meaning. "It consists," he says, "in nothing but a practice of love. Its object is love, its principal motive is love, love must needs be its end."⁸ Further on in the same chapter he states that

⁶ "Voilà ce Cœur, qui a tant aimé les hommes, qu'il n'a rien épargné jusqu'à s'épuiser et se consommer, pour leur témoigner son amour." (*Vie et Oeuvres*, éd. 1915, tom. II, p. 102.)

⁷ "Il n'eut pas plutôt considéré quels étoient les sentimens pleins de tendresse que Jesus-Christ a pour nous dans le saint Sacrement, où son Sacré Cœur est toujours brûlant d'amour pour les hommes, toujours ouvert pour répandre sur eux toutes sortes de grâces et de benedictions, qu'il ne pût se représenter sans gémir les outrages horribles que Jesus-Christ y souffre." (CROISSET, *op. cit.*, tom. I, p. 15.)

⁸ "Ce n'est ici proprement qu'un exercice d'amour, l'amour

"This divine Heart, considered as a part of the adorable body of Christ, is only the sensible object of the Devotion, its principal motive is the immense love Christ bears for men."⁹

IV. Bishop Languet expresses himself to the same effect. "In order to reveal the object of this Devotion," he remarks, "we make it sensible by representing the Heart of Jesus Christ. The Heart being the most natural symbol of love, it ought consequently to be the symbol of a devotion which confines itself solely to love."¹⁰ Explaining the nature of the love which forms the object of worship in this Devotion, he continues: "Its object is the immense love Jesus has for men, of which he gave them a precious token in the mystery of the Eucharist, and which actuated Him when He embraced death for their salvation."¹¹

V. Numerous passages can be gleaned from the work of Father Galliffet in confirmation of the foregoing statements. On account of his zeal and his knowledge of the various phases of this Devotion,

en est l'objet, l'amour en est le motif principal, et c'est l'amour qui en doit être la fin." (CROISSET, *op. cit.*, tom. I, p. 5.)

⁹ CROISSET, *op. cit.*, tom. I, p. 7.

¹⁰ "C'est pour faire connoître l'objet de cette dévotion, qu'on le rend sensible par la représentation du Cœur de Jésus-Christ, parce que le Cœur est le symbole le plus naturel de l'amour, et par conséquent il doit être celui d'une dévotion qui se réduit toute entière à l'amour." (LANGUET, *op. cit.*, liv. IV. p. 115.)

¹¹ LANGUET, *op. cit.*, liv. IV, p. 114.

78 DEVOTION TO THE SACRED HEART

his contemporaries entrusted him with the office of pleading their cause as *Postulator Causæ*, when they petitioned the Holy See for a special Mass and Office, in 1729. Therefore, his words ought to carry considerable weight. "In the devotion to the Sacred Heart," he says, "the essential motive for honoring it is the love with which it is inflamed, and the sufferings it endured through the ingratitude of men, which has relation to the divine heart, and to no other part of his body."¹²

These five spiritual writers, adduced as authorities concerning the formal object of the Devotion in question, were the first exponents of the Devotion to the Sacred Heart. The Church, in spite of numerous entreaties on the part of the faithful, for a long time refused to take official cognizance of such a worship. Finally she yielded to the insistent demand and granted her approval.

Subsequent investigation will disclose that the Devotion has been approved as advocated by its early exponents.

VI. Pope Clement XIII, on February 6, 1765, in a special decree interpreted the motive for honoring the Sacred Heart thus: "It is to commemorate symbolically the memory of that divine love by which the only begotten Son of God took upon Himself human nature, and being obedient unto death,

¹² GALLIFFET, *op. cit.*, ch. V, p. 61.

offered Himself to men as an example, being meek and humble of Heart." ¹³

VII. On September 28, 1819, Pius VII permitted the Feast of the Sacred Heart to be celebrated as a double of the first class in the Holy Land, in order that the holy places of Palestine, sanctified by the presence of Our Saviour might be the theatre showing forth His vehement love for men, and that the Devotion to the Sacred Heart, diffused far and wide in those places, might grow from day to day. ¹⁴

VIII. On August 23, 1856, Pius IX issued a decree in which he established the Feast of the Sacred Heart for the universal Church. In this decree he states that "Clement XIII permitted some churches to celebrate the Feast of the Sacred Heart with an Office and a Mass, in order to commemorate the immeasurable love of His Heart." ¹⁵

¹³ Respondit Sacra Congregatio Sacrorum Rituum, "huius Missae et Officii celebratione non aliud agi, quam ampliari, cultum iam institum et *symbolice renovari memoriam illius amoris divini; quo Unigenitus Dei Filius humanam suscepit naturam, . . .*" (Bull. Rom. Cont., vol. VI, p. 933.)

¹⁴ "Palestinae loca praesentia Salvatoris nostri Jesu Christi sanctificata intentissimi eiusdem erga homines amoris argumenta praebeant, quodque in singulis illis locis longe lateque diffusa Sacratissimi Cordis Jesu devotio in dies augeatur." (Anal. Jur. Pont., an. 1855, p. 601 and 122; ib. NILES, *op. cit.*, pp. 3 and 54.)

¹⁵ "Ex quo Clemens Papa XIII in honorem sanctissimi Cordis Jesu festum cum officio et Missa nonnullis Ecclesiis celebrare permisit, ad immensam huius Cordis caritatem

80 DEVOTION TO THE SACRED HEART

IX. A clear presentation of this formal object is found in the Decree of Beatification issued August 19, 1864. It states that Jesus desired nothing else so much as by every means to stimulate in the souls of men that charity with which His Heart was consumed. . . . And in order the more to enkindle the fire of charity, He would have the adoration and worship of His most Sacred Heart established and propagated in the Church.¹⁶

X. Pope Pius VI, in a letter to Scipio de Ricci, June 24, 1781, insists that "the substance of this Devotion, which is absolutely free from every superstition and materialism, seeks, by means of the symbolical representation of the Heart, to lead us on to the contemplation and veneration of the immense charity and excessive love of Our Divine Redeemer."¹⁷

Without multiplying similar examples, it can be said without fear of contradiction that all modern theologians who have written on this subject have expressed themselves to the same effect.

recolendam." (*Anal. Jur. Pont.*, an. 1857, p. 2589; *ib. NILLES*, pp. 3 and 60.)

¹⁶ "Jesus nihil potius habuit quam ut flammam charitatis, qua cor eius ureretur in hominum animis modis omnibus excitaret. Hunc ergo charitatis ignem ut magis incenderet, sanctissimum sui cordis venerationem cultumque institui in Ecclesia voluit, ac promoveri." (*Anal. Jur. Pont.*, ser. VII, an. 1864, col. 934.)

¹⁷ "Substantia illius devotionis ab omni certe superstitiosa materialitate immunis revera spectet, ut symbolice Cordis

(A.) Nilles maintains that the Apostolic See proposes to our veneration the Heart of Christ, inasmuch as it is the symbol of love, in order to exhibit the double object of the cult, *viz.*, the symbol itself, *i. e.*, the real physical Heart of the Saviour, and the thing symbolized, *i. e.*, the infinite charity of Christ. Of these two, however, the more important is the thing symbolized, or the love of Christ.¹⁸

(B.) The same truth is expressed by Father Vermeersch in striking and appealing words. "I adore," he says, "the material Heart of Jesus, but, while doing so, I regard it as a living symbol which to me personifies all His love. I adore the love of Jesus, and by this act I contemplate it in its natural and sensible manifestation, where Jesus shows it to me, *i. e.*, in the Heart of flesh."¹⁹

imagine immensam caritatem effusumque amorem divini Redemptoris nostri meditemur atque veneremur." (NILLES, *op. cit.*, sec. II, cap. I, p. 88.)

¹⁸ "Sedes Apostolica igitur dum Cor Jesu colendum proponit, quatenus symbolum est infiniti eius amoris, id agit, ut duplex nobis exhibeat cultus sacratissimi Cordis obiectum, ipsum symbolum, *h. e.*, verum ac physicum Cor Salvatoris, et rem signatam, *h. e.*, infinitam Christi caritatem. Ex his vera praecepta est res signata seu caritas Christi." (NILLES, *op. cit.*, sec. II, cap. I, p. 77.)

¹⁹ "J'adore le Coeur matériel de Jésus, mais, en l'adorant, je le regarde comme le symbole vivant qui personifie pour moi tout son amour; j'adore l'amour de Jésus, mais, en l'adorant, je le contemple dans la manifestation naturelle et sensible où Jésus me le montre, dans le Coeur de chair." (VERMEERSCH, *op. cit.*, Vol. II, ch. I, art. IV, p. 23.)

82 DEVOTION TO THE SACRED HEART

(C.) Father Noldin's view coincides with the foregoing. "Hence love is justly called the motive, and as such the formal object of the Devotion to the Sacred Heart, exactly in the same way as the sufferings of Christ are said to be the motive and formal object of the Devotion to the Five Wounds."²⁰

(D.) It is in this sense that the Devotion was propagated among the different nations by writers who treated the question in the vernacular. Thus, it is stated, in a Hungarian devotional manual, that "Our Divine Lord made use of His real Heart of flesh in order to reveal its love, and, enkindling in us flames of love, might induce us to reciprocate it."²¹

It would be an easy task to multiply similar examples. One may, however, content oneself with these here adduced. The formal object of this Devotion is so clearly defined by the decisions of the Sacred Congregation and the decrees issued by the different Pontiffs, that it ceased to be something indefinite, or optional, and no one is permitted to substitute for

²⁰ "*Darum wird die Liebe mit vollem Recht das Motiv (das formelle Motiv), und als solches wohl auch der formelle Object der Herz-Jesu-Andacht genannt; gerade so, wie man die Schmerzen Jesu Christi das Motiv und formelle Object der Andacht zu der heiligen fünf Wunden nennt.*" (NOLDIN, *op. cit.*, cap. III, p. 89.)

²¹ "Isteni Megváltónk épen valóságos és testi szívét használta fel eszközül, hogy szívbeli szeretetét kinyilvánítsa és bennünk annak viszonzására szeretetlángokat gyújtson." (AUGUSTINE HUEBNER, *Jézus Szentséges Szíve*, p. 57. Kalocsa, 1891.)

it something conjectural. The arguments advanced in confirmation of this contention are so convincing that they have been instrumental in bringing about absolute uniformity among the present day theologians and spiritual writers.

While the Heart and the love of Christ are two distinct elements of Devotion in the mind of the worshipper, they are to be considered as two partial objects forming a whole. The nobility of the heart depends on the dignity, majesty, and holiness of him whose organ it is. But the Heart of Christ, in consequence of the hypostatic union, shines with the brightness and brilliancy of the Godhead, for not only does His divine presence permeate it with its sanctity, but His divine Person entrusted it with a sacred function indispensable for the preservation of the life of His human nature. Therefore, if there were no other reasons, this alone would suffice to induce every Catholic to pay homage and adoration to the Sacred Heart. Such, however, is not the principal actuating motive. While the Divinity subsisting in it is always our primary incentive, it is the supersensual Heart, *viz.*, Christ's love for mankind, that inspires our attitude towards it. We worship this love, for, when viewed as created and uncreated, it forms the very essence of the God-man. We adore it, for it was the actuating motive to which all the sufferings of Christ are traceable in their final analysis. Hence, it is the primal, immediate, and

84 DEVOTION TO THE SACRED HEART

principal cause of our Redemption. We venerate the uncreated love, for it brought into being a human nature, and created a Heart which, embellished with human and divine sanctity, shed its last drop of blood for sinful humanity.

This Heart, once created and hypostatically united to the divine Person, was destined to be immortal. Therefore, since there are three principal states in which the Heart may be considered, we venerate its love for reasons that are proper to, and correspond with, the respective states.

The principal motive which ought to actuate us in worshipping the Sacred Heart as it dwelt in the bosom of Christ during His terrestrial sojourn, is the love with which He accomplished the redemption of mankind; the love which induced Him to found a Church with which those whom he had redeemed could affiliate themselves; the love which stimulated Him to institute the Sacraments as channels of grace, to serve as vitalizing and strength-giving means for all who strive to attain their glorious destiny.

The Eucharistic Heart symbolizes that love which induced Christ to be with the children of men ²² to the consummation of the world,²³ and also the love which influenced Him to conceal His divine majesty under the veil of sacramental species, thus to offer us an example of heroic humility and self-abase-

²² *Prov.* VIII, 31.

²³ *Matt.* XXVIII. 20.

ment.²⁴ Finally, it symbolizes that love which constrained Him to renew, in an unbloody manner, the Sacrifice of the Cross by being daily immolated on our altars in order to implore mercy for transgressing humanity, from His Heavenly Father and, thus, to stay at least temporarily the hand of chastisement.

The Heart of Christ in its glorified state symbolizes the love which He entertains for the redeemed, and the love under whose influence He became our Mediator and Intercessor.²⁵ Since the Heart in this supernaturalized state reaps the benefit of all the work undertaken for both God and man, it may be considered as the personification of this double love, and this love may be worshipped as symbolized by the transcendentalized Heart.

²⁴ *Matt.* XI. 29.

²⁵ *Heb.* VII. 25.

CHAPTER VII

THE HEART IN SYMBOLISM

There could be nothing more timely at this point of our investigation than the question: Why do we worship the love of Christ through the symbol of His Heart? To answer this question a clear concept must first be formed of the symbol, the thing symbolized, and the reason of symbolization. In theological terminology they are called the *signum*, *res signata* and *ratio significatus*. In this Devotion the *signum* or *symbolum* is the material Heart of Christ. The *res signata* is His infinite love. The *ratio significatus* is the relation which exists between the two.

The word *symbolum* is derived from a Greek verb which means to put or throw together. It implies an inference arrived at from the connection of two concepts. All theologians insist more or less on the relationship existing between the symbol and the thing symbolized. The purpose of the following pages is to present a tentative explanation of the relation existing between the material and the formal object of this Devotion, to justify it even in this respect. In order to reach the desired conclusion in

this regard, it will be advisable to present a brief treatment of the leading rôles which the heart is called upon to play, (A) In Sacred Scripture; (B) In common parlance; (C) In physiology and psychology.

(A) Sacred Scripture designates the heart 1. As the ideal seat of the affections, *e. g.*, (a) Joy and sorrow: "Behold my servant shall praise for joyfulness of *heart*, and you shall cry for sorrow of *heart*."¹ (b) Envy: "Let not thy *heart* envy sinners."² (c) Charity: "Now the end of the commandment is charity, from a pure *heart*."³

2. The Bible assigns to the heart intellectual operations; (a) Imagination: "Eye hath not seen, nor ear heard, neither hath it entered into the *heart* of man what things God hath prepared for them that love Him."⁴ (b) Attention: "Set your *hearts* on all the words which I testify to you this day."⁵ (c) Memory: "Lay up these my words in your *hearts* and minds."⁶

3. The heart is the source of desire and volition, *e. g.*, "Wherefore God gave them up to the desires of their *hearts* unto uncleanness, to dishonor their own bodies among themselves."⁷ And, again, "From it (*the heart*) come forth evil thoughts, mur-

¹ *Isaias* LXV. 14.

² *Prov.* XXIII. 17.

³ *I. Tim.* I. 5.

⁴ *I. Cor.* II. 9.

⁵ *Deut.* XXXII. 46.

⁶ *Deut.* XI. 18.

⁷ *Rom.* I. 24.

88 DEVOTION TO THE SACRED HEART

ders, adulteries, fornications, thefts, false testimonies, blasphemies.”⁸

BLUNT in his *Dictionary of Doctrinal and Historical Theology* sums up all that can be said on this point. “The *heart*,” he says, “in the Holy Scripture is the scene and subject of every class of operation, emotional, intellectual, active, incident to the spiritual nature of man . . . it is the whole man extensively and intensively. It is a source both of good and evil.”⁹

B. It is exactly in this sense that all the nations of the world accepted the word *heart*. While its meaning may have been more extensive in the past than it is at present, nevertheless, even now it is not altogether divested of its former synecdochical, metonymical, and metaphorical connotations. The expressions “*Give me your heart*,” “*kind-hearted*,” “*lion-hearted*,” “*pigeon-hearted*,” “*with all my heart*,” “*to bring home to one’s heart*,” and many others, have a much deeper signification in common parlance and general acceptation than they seem to imply at first sight. Philology reveals a greater wealth of meaning connoted by the word *heart* than by any other word.

It is not to the point to enter into a lengthy investigation in order to reveal the source from which the popular mind drew this concept of the heart. Suffice it to say that it was promoted, to no small

⁸ Matt. XV. 19.

⁹ BLUNT, *op. cit.*, art., *Heart*.

degree, by the anatomical doctrines of Plato. He divided the human soul into three parts and assigned a particular function to each. He localized the rational soul in the head, the irascible soul in the *heart* (thorax), and the appetitive soul in the abdomen.¹⁰ The comparison of the soul to a pair of winged steeds and a charioteer will perhaps best explain the Platonic division of the soul into three elements, *viz.*, Reason, Passion (or Spirit), and the Appetites. Reason is the Charioteer, while Passion and the Appetites are the horses.¹¹

In Plato's estimation the mortal soul, whose chief characteristic is the virtue of "fortitude and spirit and which loves contention," is located in the thorax. Thorax in this connection stands for that part of the body which begins with the collar-bone and reaches as far down as the pelvis.¹² Here "they (the gods) placed the *heart* in a kind of sentry-house." The Appetites are like wild beasts chained to a manger, which Reason, dwelling in the head, controls by the aid of the passions, which, in turn, to a large extent, are held in check by the *heart*. Thus every passion, no matter in what part of the soul it originates, passes through the *heart*. Here may be found the explanation of the popular con-

¹⁰ DAVIS, *Works of Plato, Timaeus*, vol. II, sec. XLIV, pp. 380-382. London, 1890.

¹¹ H. MUELLER, *Platon's sämtliche Werke, Phaedrus*, vol. IV, p. 117. Leipzig, 1854.

¹² Such seems to be the Platonic concept.

cept of the function of that organ. Plato, however, is not the first who attributed such importance to the heart in relation to passions. A similar belief was expressed in Jewish literature and the Sacred Scriptures long before his time.

(C) The Platonic concept of the heart implies a participation of this organ in man's moral life. Such a function presupposes an ascendancy exercised by it over the appetitive faculties. In conformity with this view the physiologists of the past accepted the current belief of the common people, and thus established the mistaken conclusion that the heart is the seat of love. The Scholastics, accepting this view, pictured the heart as the medium or channel, in which resided (in a dormant state, so to say) man's emotional, intellectual, as well as other operations,¹³ which, in order to be animated to action, needed only the stimulus of need, environment or other circumstances.

Such, however, is not the present-day conception of the function which the heart is called upon to perform in the human organism. Lewes develops what might be called the modern physiological theory of the heart.¹⁴ The experimentalists, to all appearances, have proved conclusively that the func-

¹³ SUAREZ, *De anima*, lib. V., cap. IV; ST. THOM., IIa IIae, qu. XXIX, a.1, *Respondeo*; again, Ia IIae, qu. LXXIV, a. IX, ad 2.

¹⁴ LEWES, *Heart and Brain*. (In the *Fortnightly Review*, vol. I, p. 67.)

tions formerly attributed to the heart are in reality exercised by the brain. Even if this theory be not open to question, we need not be disconcerted. The interrelation existing between the heart and the brain will still afford a sufficient ground for maintaining the symbolism involved in the Devotion to the Sacred Heart.

No physiologist would deny the importance of the pulmonary circulation. The sensibility of the human body depends to a great extent on the blood. Even the extra-vascular tissues of the body are dependent on it. The right side of the heart receives the blood as it flows in from the general system of the veins, and sends it on to the lungs. The left side receives it from the lungs and sends it into the general system. Thus the blood exercises an enormous influence upon the vegetative phenomena, upon the life and, to a great extent, upon the individual dynamic activity of the nerve-cells; consequently, the life of the whole system depends upon it. The continuity of the irrigation of the blood is, then, a *conditio sine qua non* of the regular working of the cerebral cells. According to the estimate of Haller, one-fifth of the whole blood-supply goes to the brain.¹⁵

But in the human organism the cardiac and the cerebral systems so interlace and interpenetrate each other that the slightest modification of one is fol-

¹⁵ CALDERWOOD, *The relations of mind and brain*, ch. II. London, 1879.

92 DEVOTION TO THE SACRED HEART

lowed by a corresponding change in the other. The brain is nourished by the heart, and the latter's blood, momentarily pumped into it, makes the activity of the former possible. The transmission of the blood to the lungs and its distribution throughout the organism are rendered possible only through the influence of the brain. The brain of all the organs is the most delicately susceptible to every variation in the quality of blood sent to it. If the heart pumps feebly, the brain acts feebly. If the blood is vitiated, the brain becomes lethargic. Thus these two great centres interact. They are both lords of life and mutually indispensable.

On the other hand, every impression reacts on the circulation, a slight impression producing a slight acceleration, a powerful impression producing an arrest more or less prolonged. We are all familiar with the fact that powerful mental shocks arrest the action of the heart. Sometimes this arrest is final, as in the case of a very sensitive and sickly organism. The degree of sensitiveness depends on the connection that exists between the heart and the brain. "Thus the heart is indissolubly connected with every manifestation of sensibility; and it is so delicately susceptible to all emotional agitation, that we may not improperly regard it, as the ancients regarded it, in the light of the chief centre of feeling; for the ancients had no conception of the heart as an organ specially endowed with sensibility, they

thought of it only as the chief agent of the sensitive soul.”¹⁶ “Hence the heart, because its action is momentarily involved in every motion, and because every emotion reacts upon it, may, as truly as the brain, be called the great emotional centre.”¹⁷ Neither brain nor heart can claim that title exclusively, but the two may claim it together.¹⁸

The foregoing statement finds confirmation in the words of the learned physiologist, Claude Bernard. “The sentiments we experience,” he says, “are always accompanied by some reflex action of the heart, . . . and the impression of such sentiments creates a continuous exchange of influences between the heart and the brain.”¹⁹ From the exchange of these influences Muzzarelli infers that there is a mutual interrelation between the love of the soul and the physical heart.²⁰

¹⁶ LEWES, *loc. cit.*, p. 71.

¹⁷ The modern physiologists would object to this word. It implies too much when referred to the heart.

¹⁸ LEWES, *loc. cit.*, p. 71.

¹⁹ “Les sentiments que nous éprouvons sont toujours accompagnés par des actions réflexes du coeur . . . et l'impression de ces sentiments résulte d'un échange continuuel d'influences entre le coeur et le cerveau.” (LEROY, *op. cit.*, c. I, qu. III, p. 28.)

²⁰ “Quoi qu'il en soit, les sentiments, les impressions, les palpitations qu'éprouve le coeur de chair, quoique médiatement par l'amour qui réside dans l'âme, et que tout homme éprouve plus ou moins en lui lui-même, sont autant de témoins irréfragables de la correspondance mutuelle entre l'amour et de l'âme et le coeur de chair, et de la diffusion et communica-

94 DEVOTION TO THE SACRED HEART

To summarize all that can be said on this subject, it may be maintained that all physiologists admit an influence exercised on the heart by the affections and passions of man. It is likewise true, therefore, that the heart being thus acted upon, by reacting, participates actively in the affections of the soul. In other words, it is an established physiological principle that extrinsic impressions influence the heart intrinsically, and cause a reaction in it.

Without dwelling on this point any longer, it may be concluded that, physiologically speaking, the connection between the heart and the emotions is sufficiently close to authorize the statement that the heart is an indirect organ of the appetitive faculties. As such it participates in all the emotions, whereof none is stronger than love. The heart being thus conceived, it may be said that the Heart of Jesus is an organ united to the appetitive faculty of His human nature. In this sense it is the partial seat, organ and instrumental cause of all the acts and affection, and of all the virtues of our divine Lord. Hence, it is a partial seat, organ and instrument of the love of Christ.²¹

Let us now enumerate some of the principal acts which Christ performed on earth, and bring them

tions des effets d'un amour ardent ou timide à cette partie du corps, de quelque manière que cela arrive." (MUZZARELLI, *op. cit.*, p. 232; *ib. LEROY, op. cit.*, c. I, qu. III, p. 17.)

²¹ LEROY, *op. cit.*, c. I, qu. IV, p. 53.

into correlation with His Sacred Heart. His divine Person assumed a human nature. For numerous reasons one of the most noble parts of the latter was His Heart. His ever-existing divine life consecrated this Heart, which to Him was the source of His human life. The infinitely holy, incomparably sacred thoughts, acts and virtues which He performed through the instrumentality of His body, sanctified His Sacred Heart, and elevated it to a dignity which cannot be perfectly portrayed and comprehended in its reality except by an intellect rivalling the divine. Our Redemption was accomplished by the suffering and death of Christ. These, while affecting all the organic parts of His body individually, in a special manner affected His Heart, which, according to a long-adopted and scientifically confirmed principle, is among the first organs to live and among the last to die.²²

Again, we were redeemed by the shedding of Christ's blood, the consecrated receptacle whereof was His Sacred Heart. As the Heart is the cause of the circulatory motion of the blood, it is also the determining cause of its effusion in the different

²² "Le coeur qui est de tous les organes celui . . . qui est entré le premier en exercice, est encore le dernier mourant; déjà depuis longtemps les autres muscles ont cessé leur action, et le coeur vit encore, c'est comme on l'a dit depuis longtemps le *primum vivens* et *ultimum moriens*." (LEM-
INIER, *Dict. des sciences méd.*; *ib.*, LEROY, *op. cit.*, c. I, qu. I, p. 8.)

stages of Our Saviour's passion, whether we contemplate His bloody sweat, caused by vehement impulses affecting His Heart, or the wounds inflicted by the executioners. By the divine power of the Logos He could have prevented the blood, shed so lavishly for our salvation, from oozing out, but He preferred to empty His Heart for the love of mankind. In addition to these reasons, this Heart merits a very special veneration on account of the wound inflicted on it by the lance.²⁸

Leroy expresses the same opinion. Applying to the Sacred Heart the results of his physiologico-psychological investigation concerning the functions of the heart, he says: "The Sacred Heart in its supersensual meaning (love) is the supreme primary divine cause, as well as the principal secondary human cause of the Redemption of mankind. In its obvious sense it is the living carnal organ of Christ, and as such it is the most congruous symbol illustrative of the two above mentioned operations of Redemption. It is, moreover, according to a probable opinion, the proper organ and principal seat of the principal second cause of the mysteries of the Redemption, *viz.*, the appetitive faculty of Christ, which is His human love; therefore, it is also an instrumental cause in the consummation of the same mysteries. Combining the material and the formal object, we say that the Sacred Heart of

²⁸ *John* XIX. 33.

Jesus is the meritorious cause of the whole Redemption, and especially of some of its effects." ²⁴

In endeavoring to point out the intimate relationship between the heart and the brain, and participation of the former in man's emotional sentiments, it was not our intention to create the false impression that such close connection is a *conditio sine qua non* of the Devotion to the Sacred Heart. Even if the theory of modern physiologists would undergo a change, and all interrelation between the heart and the brain be eliminated, the result would in no way affect this Devotion. If the coherence existing between the heart and the brain, according to the modern physiological theory, is real, then the foregoing conclusions are entirely justifiable. Such a function of the heart would aid us in the practice of this

²⁴ "Ex dictis consequitur SS. Cor Jesu, dictum metaphoricè, esse tum causam primam supremam divinam, tum causam secundam humanam principalem Redemptionis generis humani; Cor vero Jesu, sensu proprio acceptum, organum corporeum vivens animatum Christi, esse imprimis symbolum valde congruum causae illius principalis sive primae sive secundae operis Redemptionis; esse praeterea, secundum sententiam probabilem, si non certam, a nobis superius expositam et vindicatam, organum proprium et praecipuum sedem causae secundae principalis mysteriorum Redemptionis, scilicet appetitivae facultatis Christi, amoris humani Eius; esse proinde et ipsum causam instrumentalem in completionem eorum mysteriorum; Cor Jesu utroque modo acceptum esse causam meritoriam totius Redemptionis, et specialiter quorundam Redemptionis effectuum." (LEROY, *op. cit.*, c. I, qu. IV, pp. 63 and 64.)

98 DEVOTION TO THE SACRED HEART

devotion, for it would render its formal object more tangible. If, on the other hand, no such correlation could be established, a discrepancy would indeed arise between the interpretation of a phase of modern science and our symbolism, but the Devotion need not necessarily suffer from it. In religious matters the Church does not depend upon the shifting sands which form the foundation of so many interpretations given to so-called human sciences. This devotion deals with something spiritual, something appertaining to faith, and its symbolism has sufficient warrant apart from the function of the heart as interpreted by present-day physiologists.

It must be borne in mind that the heart in this Devotion is not viewed as the organ, but only as the symbol of love. Just as the lily represents purity, the scale symbolizes justice, and the sickle conveys the idea of harvest, so the heart suggests the thought of love. This symbolical signification of the heart is so deep-seated that it is likely to last till the end of the world. After all, symbolism in general may be defined as the employment of a concrete tangible reality as a vehicle for conveying to the mind the idea of an abstract or spiritual reality. That the heart admirably serves such a purpose, no one can deny. This in itself, irrespective of any scientific basis, would suffice to justify the choice which Christ made when He selected the heart as the symbol of His love. Therefore, we are not inclined

to subscribe to the opinion advocated by Father Galliffet, *viz.*, if it were a fact that the heart could have no part in the emotion of loving, the foundation of the proposed Devotion would fail and the Devotion would fall to the ground.²⁵

Perhaps comparison will bring out in clearer relief our contention on this point. Threpsology tells us that bread is a nutriment of organic bodies. It can in no way strengthen the soul or satisfy its spiritual needs. Yet, it was selected as the most appropriate matter for transubstantiation; not on account of its intrinsic fitness or worth, but because it is the most common of all foods, and better adapted than any other symbol to represent the process and necessity of nourishing a famished soul. On the other hand the heart is an indispensable organ of every human individual. Ancient literature as well as the popular mind creates a concept of its function which, when viewed intrinsically, fails to correspond to the reality. Yet, as the heart is one of the noblest organs, there is sufficient warrant for the acceptance of the traditional view. The modern physiological aspect of the function of this organ is far from lending itself to poetry and symbolism to the extent to which the heart adapts itself when viewed from the Platonic standpoint.

An additional reason can be drawn from Psychology. It teaches that supernatural truths can be

²⁵ GALLIFFET, *op. cit.*, ch. IV, p. 49.

grasped best through perceptible objects. The clearness and fulness of our comprehension of such truths depend on the appeal which the symbol makes to the senses. The deeper the impression made by the symbol, the quicker the soul's response and the more inspiring and enduring the realization of the thing symbolized. This psychological principle, it may be presumed, actuated Christ in His choice of the symbol for the Devotion to His infinite love. We fail to see what other object is so well calculated to render the Devotion popular as the one which, by a widespread international acceptance, is the most natural symbol of love.

Again, the ways of God are inscrutable. Man's finite understanding is not able to penetrate and weigh adequately all the reasons that motivate the divine Mind. It is easy to conceive how, in His infinite wisdom, Christ might have had special ends in view inducing Him to offer His Sacred heart to symbolize His love. No man can fathom all the merits which this divine Heart acquired when viewed through the mystery of the Redemption. Nor is any one qualified to point out definitely all the functions it was called upon to exercise in such an incomparable body as the one which the divine Logos possessed.

CHAPTER VIII

THE PRIMARY AND SECONDARY OBJECTS OF THE DEVOTION

In order to supplement our knowledge of the object of this Devotion it would be well, at this point of our investigation, to answer the much-disputed question of the moralists, which of the two objects merits, and actually enjoys, first place. To eliminate all misunderstanding it must be borne in mind, from the very outset, that though the formal and material objects are two distinct features of the Devotion, they are not separate in the sense that one would be at liberty to show worship to either without the other. Such a worship is, indeed, theologically warrantable, but it would be out of harmony with this particular Devotion as approved by the Church and propagated among the faithful. The spirit of the Devotion requires that the two objects be always considered as one (*ad modum unius*), for they are indivisible and inseparable constituents of the same Devotion. For the sake of theological speculation, however, they may be viewed apart, not from the divinity of the Logos, but from each other.

An object may be primary either by reason of excellence or in the order of time. Applying this principle to the point under investigation the proposed inquiry would resolve itself ultimately into the question whether the fleshy Heart of Christ, as united to the divine Person, is of greater excellence than His love, or *vice versa*? The answer to this question will determine which is the primary, and which the secondary object of the Devotion to the Sacred Heart by reason of excellence.

But, in our popular devotions the mind of the worshipper is not always directed to the highest motive or object which a particular cult presents for veneration. While our intention is, or always ought to be, to worship the nobler object, still we may begin by giving honor to the less noble first, because it appeals to our senses immediately, and then, by means of this, we may rise to the higher. Thus, in the Devotion to the Sacred Heart, the first object towards which our worship may be directed could be either the symbol, *viz.*, the Heart, which — by a transition of thought — our mind would connect later with the thing symbolized, *i. e.*, love, or *vice versa*. In the first instance the heart would be the primary and love the secondary object, in the order of time. This order would be inverted in case our worship began with the thing symbolized and united later to the symbol.

Theologians, debating the question of primariness

and secondariness of the two objects of the Devotion to the Sacred Heart, advance many reasons to prove their individual convictions. After the perusal of this chapter one should have no difficulty in locating the cause of the lack of uniformity in this matter.

To begin our investigation, it must be borne in mind that in all the devotions practised in honor of Christ we distinguish a visible and an invisible object. To simplify the proposed task it will be well to advance the following proposition: In all the devotions with which we worship Christ, *that* object is to be considered the primary one, to which the cult owes the reason of its existence and in which it terminates. The expression *in which it terminates* does not here convey the idea of *terminus ultimus* or final end. In this sense all the devotions practised in honor of Christ terminate in the Person of Christ. It means here the second-last *terminus*, which, when brought into correlation with the visible object, not only bears a close relationship with the *terminus ultimus* (*viz.*, the Logos), but also points out the motive which actuates our adoration of Him under a certain aspect. We shall attempt to illustrate this principle by a few examples.

In the Devotion to the *Five Wounds*, the *terminus ultimus* is the divine Person of Christ. The second-last *terminus* is His sufferings. Thus, the second-last *terminus* brings Christ into correlation with His

Wounds and reveals the reason why He is deserving of our adoration under the aspect of the Wounds. Hence, in the Devotion to the *Five Wounds* the primary object is the suffering Christ, the secondary object, His Five Wounds.

In the Devotion to the *Holy Name of Jesus* the *terminus ultimus* is the divine Person of the Word. The second-last *terminus*, which brings Christ into correlation with His Name and establishes the reason why He is worthy of adoration under such an aspect, is the power and mysteries contained in that Name. Therefore, the primary object of this devotion is the power and the mysteries contained in that Name, whereas the secondary object is the Name itself.

One more example will suffice to elucidate the principle fully. In the cult to the *Holy Cross* the *terminus ultimus* is the same as in all the other devotions of Christ. The second-last *terminus*, which brings Christ into correlation with the Cross, and manifests the reason why He is deserving of a worship under such an aspect, is His death. Consequently, in the Devotion to the *Holy Cross*, the death of Christ is the primary, and the Cross the secondary object. It is not a controverted question that the primary and secondary objects of these three devotions are as stated. Hence, the principle stated may be applied safely to all the other devotions of Christ. In other words, the primary object is not the one by

which the cult is named, but that which results from the correlation of the visible object or name of the devotion with Christ. This object might be called the relatively last, or the second-last. It is only relatively last, for it does not terminate in the Logos directly, but only mediately.

If the same principle is applied to the Devotion to the Sacred Heart, we find that the *terminus ultimus* is the Person of the Logos. The second-last *terminus*, which brings Christ into correlation with His Heart and manifests the reason why He is deserving of special worship under the aspect of His Heart, is His love. Therefore, the primary object of this Devotion by reason of excellence is the love of Christ, and the Heart thus becomes the secondary object. This is a self-evident truth. All admit that the primariness or secondariness of a thing depends on its origin, rank, excellence, importance, etc. Such being the case, no one will deny that the love of Christ, whether human or divine, possesses a higher degree of eminence than His Heart, which is considered only as its symbol. Therefore, the Heart is subordinate to the Love by reason of the excellence of the latter.

The following quotations taken from authoritative sources will corroborate the contention that the love of Christ must be considered the principal or primary object of the Devotion to the Sacred Heart by reason of excellence.

I. Blessed Margaret Mary, in one of her letters to Mother de Saumaise, gives utterance to what might be considered a prophecy. "God will reign," she says, "in spite of His enemies, and will become the Master of our hearts, for such is the principal motive of this Devotion, *viz.*, to convert souls to His love."¹

II. Father Croiset interprets the substance of the Devotion by saying: "It consists in nothing but a practice of love, its object is love, its principal motive is love, love must needs be its end."² Again, "it is easy to see that the principal object and motive of this Devotion is the immense love which Jesus Christ has for men, the majority of whom show Him only contempt or, to say the least, indifference."³

III. Father Galliffet expresses himself to the same effect. "As to the spiritual and principal object," he says, "it is pointed out very clearly in the following words: *Behold the Heart which has loved men so much.* This immense love with which the Sa-

¹ "Dieu regnera malgré ses ennemis, et il se rendra le Maître et le possesseur de nos cœurs, car c'est là la principale fin de cette dévotion, savoir de convertir les âmes à son amour." (LANGUET, *op. cit.*, p. 364.)

² CROISET, *op. cit.*, vol. I, p. 5.

³ "Il est aisé de voir que l'objet et le motive principal de cette dévotion est l'amour immense que Jesus-Christ a pour les hommes, qui n'ont la plupart que du mépris ou du moins de l'indifférence pour lui." (CROISET, *op. cit.*, vol. I, ch. I. p. 3.)

cred Heart is inflamed, forms the spiritual and principal object of this Devotion." ⁴

IV. Frigidianus Castagnorius, who acted as the *Postulator Causae* in the time of Pope Innocent XII, makes it clear that "the principal object of this Devotion is the immense love of the Son of God." ⁵

Many modern authors could be quoted in confirmation of the same statement. However, the point being sufficiently established, we shall refrain from multiplying proofs. The failure to differentiate between the object which is primary by reason of its intrinsic essence and the one which is primary only in the order of time, was the principal cause of the misunderstanding which arose among theologians on this point. The whole dispute hardly amounts to more than a mere logomachy, for the disagreement is apparent and verbal rather than real.

If one examines the frame of mind of a worshipper who, *hic et nunc*, engages in paying tribute to Christ by means of the Devotion to the Sacred Heart, he finds that, as a general rule, the love of

⁴ "Quant à l'objet spirituel et principal, il est marqué très nettement dans les paroles de Jésus-Christ, qui suivent; *'Voilà ce coeur qui a tant aimé les hommes . . . C'est cet amour immense dont ce sacré Coeur est embrasé, qui est l'objet spirituel de cette dévotion.'*" (GALLIFFET, *op. cit.*, ch. IV, Obser. II.)

⁵ "Praecipuum enim huius devotionis obiectum est amor immensus Filii Dei." (*Anal. Jur. Pont.*, ser. IV, liv. 30.)

108 DEVOTION TO THE SACRED HEART

Christ is not his foremost or immediate object. It is the tangible symbol, *viz.*, the Heart, which claims his attention first, for there is no other vehicle calculated to facilitate to the same extent his visualization of the imperceptible object, *i. e.*, love. Therefore, it may be safely said that for most minds the Heart of Christ in this Devotion is the mirror of love. A glance into that mirror suffices to disclose instantly the love it reflects. This psychological principle will explain how, under ordinary circumstances, the Heart may be the primary object in the mind of the worshipper in the order of time (*ratione temporis*), though, by reason of intention or excellence (*ratione finis et excellentiae*), it is subordinate to the love.

Again, it is generally admitted that the end *intended* principally by the Devotion to the Sacred Heart is a special worship of the love of Christ. This love is to be contemplated through the Heart, which is its symbol. But in *the order of execution*, that object is the primary which is instituted as the medium whereby another object is to be reached. Thus, this latter object, though primary in the order of intention, becomes secondary in the order of execution. It has been proved above that the love of Christ is the primary object of this Devotion. But a worship of this love is rendered less efficacious if it be dissociated or considered apart from the Heart.

Therefore, in the order of time (*ratione temporis*), the latter is the primary object.⁶

Again, the Heart is the means of manifestation (*obiectum manifestationis*), for it is through such a symbol that the object to be worshipped (*obiectum colendum*), viz., the theandric love of Christ, manifests itself. The Heart receives the suffrages of the faithful immediately and directly. The explanation of this fact lies in human nature. The Heart falls under the direct perception of the senses. To rise to the apperception of the formal object or motive of the devotion, viz., love, the psychological phenomenon of rousing the senses and connecting the two objects must first take place. This process involves a transition of thought from the perceptible to the imperceptible object. For this reason the Heart may be qualified as a means well adapted to the weakness and inability of man.⁷

⁶ "Atqui illud quod in ordine intentionis est medium ordinatum ad alterum, hoc est in ordine executionis primum; in hoc enim ordine illud est primum quod efficacius operatur ad finem; illud vero quod habet rationem finis, in hoc ordine est secundarium, licet principaliter intendendum, quia scilicet, minus efficaciter obtinebitur si per se et sine illo adhibito medio fiat, quam si fiat per aliud ordinatum ad ipsum, cultus amoris Jesu minus efficaciter praestabitur si immediate honores cultus ipsi deferantur praecisione facta a Corde, quam si honoribus afficiatur Cor ut in illo et per illud colatur amor." (LEROY, *op. cit.*, cap. III, qu. XVI, n. 190, p. 197.)

⁷ "Medium valde proportionatum infirmitati et imbecillitati hominum." (LEROY, *op. cit.*, cap. III, qu. XVI, n. 190, p. 196.)

We are now in a position to appreciate how easily a misunderstanding could arise among the moralists debating on the primariness and secondariness of the two objects of which the Devotion to the Sacred Heart is composed. The cause of the disagreement, in most instances, can be traced to their failure to discriminate between the object which is primary in the order of intention, but secondary in the order of execution, and the one which is primary in the order of execution, but secondary in the order of intention. This principle posited, the following conclusion may be drawn: If stress is laid on the intrinsic excellence, then, without doubt, love is the primary and the Heart the secondary object. But, if, on the other hand, we separate the two objects wishing to emphasize the one towards which the mind of the worshipper is drawn first in the order of time (*ratione temporis*), then, the Heart is the primary and love the secondary object.

Some theologians are of the opinion that if one examines the frame of mind of a particular worshipper in the act of paying homage to the Sacred Heart, he will in all probability discover that the principal motive is a composite one containing a mixture of both objects. We subscribe to this opinion, for it is more in keeping with the spirit of the Devotion as well as with the mind of the Church. Proper Devotion to the Sacred Heart presupposes a blending of the two objects. A separate worship of

either the material or the formal object is undoubtedly permissible, provided it is not considered detached from the divine Person, but in neither instance would such worship be a Devotion to the Sacred Heart as interpreted by the theologians and encouraged by the Church.

It will not be out of place at this point to summarize the conclusions that have been reached thus far concerning the material and the formal object of the Devotion to the Sacred Heart. It has been ascertained that both these objects are outlined with sufficient distinctness in the decisions handed down by the Sacred Congregation. Spiritual writers, both past and present, are unanimous in holding that the material object is the Heart of Christ. This Heart is the symbol of the formal object, *viz.*, love. The Heart of Christ, as indicated above, may be conceived in three different states. In each of these states it pertains to the Devotion, and forms its material object viewed as the symbol of that love which best corresponds to the particular state. From all this it is manifest that the Heart is only an aid to a better and clearer realization of the principal object, *viz.*, love.

The formal object of the Devotion is the Heart in its metaphorical, or, rather, symbolical representation, *i. e.*, love. The Heart thus becomes the means of manifestation (*obiectum manifestativum*) of the principal or primary object. The formal object may

be considered also as the motive of the Devotion, for it is Christ's love of us that actuates us in this Devotion, and it is this identical love which receives our homage. The material object enjoys three different states. It is possible to point out a reason for the love as it is exemplified in each state respectively. Therefore, the formal object must include the love which individually corresponds to each of these states.

The two objects, though extrinsically distinct and separable, are intrinsically inseparable and combined in one (*ad modum unius*). Their excellence depends on their hypostatic union with the Person of Christ. He endowed them with a dignity which is relatively infinite. If they are viewed in the light of the perfections to which He elevated them, but apart from the divine Person, the highest worship they could merit would be hyperdulia. By reason of their inseparableness from the Logos, however, they become transcendentalized, as it were, and deserving of the cult of latria. The proper worship, therefore, requires that the formal and the material object be kept together and both viewed in the light of the hypostatic union with the divine Person of Christ.

Whatever excellence the Heart and love possess, is directly traceable to the Saviour's Person. All claims of Christ's human nature on our worship are based on the personal character of the union whereby

the Word became flesh. Because of the Divinity of Christ, all His human acts, whether mental or physical, are qualified as theandric. Hence we speak of His theandric patience, theandric humility, theandric passion and death. And since the Heart of Jesus is preëminently the symbol of His love, it is the symbol of a love at once human and divine.

The last few paragraphs summarize all the more relevant principles which, beacon-like, ought to guide us in the Devotion to the Sacred Heart. The importance of a worship which concerns itself with a homage paid to the physical Heart of Christ, viewed as united to the Divinity and thus symbolizing His human and divine love, can hardly be exaggerated. It is also easy to see how this Devotion facilitates our comprehension of the redemptive love and thereby helps us to visualize the divine economy of the Incarnation and Redemption.

CHAPTER IX

CREATED AND UNCREATED LOVE

Before entering upon the question involved in any adequate explanation of created and uncreated love, it is necessary to place certain definite limits to the meaning of these terms. The few theologians who *ex professo* speculatively considered this twofold love of Christ failed to arrive at the same conclusion. By uncreated love they mean that love which Jesus Christ, *as the second Person of the Trinity*, possessed from all eternity. This love, like God Himself, existed always, has neither beginning nor end. The divine Person of Christ, foreknowing the future, foresaw the creation of man and all the exigencies which it was to entail. His love co-operated with God the Father in giving us existence. Therefore, this love may be considered in relation to man even before man existed, or before the Incarnation took place. This is the idea of the uncreated love.

In contradistinction to this love, the created love of Christ is that love which He manifested through the instrumentality of *His human nature*. It represents the plenitude of that love which actuated Him in all the mental and physical acts He performed as

God-man, and which eventually culminated in the Redemption of mankind. It must be borne in mind that the created love is not to be abstracted from the divine Personality, but viewed conjointly with it, as the love corresponding to that human nature which the Logos employed as a created medium. Otherwise it would not be deserving of the cult of latria. In other words, the uncreated love is the love which Christ, as the second Person of the Blessed Trinity, had for man from all eternity, and which He will continue to have for eternity as a purely divine act (*actus purus divinus*). The created love of Christ has its beginning with the Incarnation, but it will continue to the end of time, it is a mixed divino-human act (*actus mixtus divino-humanus*).

It is evident that the distinction made between created and uncreated love can be predicated only of a being who has a twofold nature. On the strength of overwhelming evidence, taken from Sacred Scripture and tradition, it may be rightly concluded that Christ, the Founder of Christianity, is such a being. We shall briefly restate some of these proofs.

Christ says of Himself: "I and the Father are one,"¹ and, again: "That which my Father hath given me (divine nature) is greater than all."² He says, furthermore, "I came from the Father, and

¹ John X. 30.

² John X. 29.

116 DEVOTION TO THE SACRED HEART

am come into the world.”³ The first two texts imply a coequality with God the Father, in nature and virtue, for the same virtue, says St. Chrysostom, postulates sameness of nature.⁴ The third text, referring to His procession from the Father, interprets the second. Again, referring to His sheep, Christ says: “And I give them life everlasting.”⁵ It is evident, however, that no one can give such a gift unless he previously possesses it. If we supplement these quotations we find that Sacred Scripture speaks of Christ as the Son of God;⁶ adored by the angels of God;⁷ by whom the world was made;⁸ who, being rich, became poor that through His poverty we might be rich;⁹ who is the brightness of the Father’s glory and the figure of His substance;¹⁰ all these things imply equality with the Father, therefore, He must be co-eternal also.

St. Paul in his well-known text strikes the chord of the fundamental teaching of Christianity, when he exhorts the Philippians to practise the virtue of humility and thus imitate the example of Christ:

³ *John* XVI. 28.

⁴ “Si autem eadem est virtus, manifestum quod eadem et natura.” (CHRYSTOMUS, *Hom.* 61, n. 2; ib. HURTER, *Theol. Dog. Com.*, vol. II, p. 165. Oeniponte, 1903.)

⁵ *John* X. 28.

⁶ *Matt.* III. 17.

⁷ *Heb.* I. 6.

⁸ *Heb.* I. 2.

⁹ *II. Cor.* VIII. 9.

¹⁰ *Heb.* I. 3.

"Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man."¹¹ The first of the two verses establishes the consubstantiality of Christ with God, and the second asserts His human nature. The words *taking the form of a servant* imply a pre-existence, the nature of which is explained by the words that precede, *viz., being in the form of God*.

Thus the eighth verse implies on the part of Christ the assumption of something He did not possess before. The Kenosis does not constitute a change as to His participation in the nature of God. The exinanition does not mean a defection from, or a diminution of, the prerogatives of the Divinity. Nor does the self-emptying convey the idea of an effacement of the essence of His pre-existent nature. St. Hilary in his work on the Blessed Trinity explains the mystery of the Incarnation by pointing out that Christ, retaining the form of God (*forma Dei*), took upon Himself the form of a servant (*forma servi*).¹² The annihilation means simply that He remained what He was, but concealed His infinite

¹¹ *Phil.* II. 7-8.

¹² "In forma enim Dei manens formam servi assumpsit non demutatus sed seipsum exinaniens et intra se latens, et intra suam ipse vacuefactus potestatem." (HILARIUS, *De Trin.*, MIGNÉ, P. L., vol. X, col. 432.)

power and majesty under the garb of a humble appearance.¹³

St. Ambrose expresses this truth in words that are most unequivocal: "Far from discontinuing to remain what He was, but assuming something that He was not, because He took upon Himself the form of a servant."¹⁴

Perhaps the most perspicuous text we can glean from Patristic literature to prove the pre-existence of the divine Person in Christ is that of Victorinus in his controversy against the Arians. "Those who say that Jesus proceeds only from man, know that they utter a blasphemy against Christ, who was in the form of God. When did He so exist? Before He came in the body. He said that He emptied Himself, taking the form of a servant. Therefore, He existed before He became man. And in what form? In the form of God, of the Word of God (*Logos Dei, forma Dei*). He claimed an equality with God. This implies power, substance. He did not say like to God, for that fails to convey the idea of substance."¹⁵ Since He retained His

¹³ "Erat quod nos sumus neque amiserat esse quod manserat." (HILARY, *op. cit.*, MIGNE, P. L., vol. X, col. 409.)

¹⁴ ST. AMBROSE, *de fide*, MIGNE, P. L., vol. XVI, col. 573.)

¹⁵ "Qui hominem dicunt Jesum et solum ab homine factum, cognoscant impiam blasphemiam in Christo, qui in forma Dei existens! Quando existens? Antequam veniret in corpus! Dixit enim, quod exinanivit seipsum et accepit formam servi; erat igitur et antequam homo fieret; Et qualis erat? Logos

Divinity, and became incarnate, according to His human nature He is less than Himself, according to His divine nature He is more than Himself.¹⁶

After having cited numerous authorities in defence of the Catholic traditional teaching as to the pre-existence of Christ, Dr. Schumacher concludes: "According to the Catholic concept of the mystery of the Kenosis, the true Divinity of the Logos was not visible in its glory, though it remained undiminished in the Incarnation. Therefore, Jesus was truly self-conscious of His Divinity as well as of His humanity, though in consequence of becoming man, He appeared only as a poor, humble man."¹⁷

By the foregoing citations it is sufficiently established that the divine Person in Christ had a pre-

Dei, forma Dei. Quid est istud aequalis existens Deo? Quod est eius ipsius et potentiae, substantiae; dixit enim aequalem esse. Non dixit similis Deo, quod non significat substantiam." (VICTORINUS, MIGNE, P. L., vol. VIII, col. 1055.)

¹⁶ "Neque enim sic accepit formam servi, ut amitteret formam Dei: ergo . . . quod in forma Dei etiam ipse seipso maior est, in forma autem servi, etiam a seipso minor est." (RABANUS, MIGNE, P. L., vol. CXII, col. 487-488.)

¹⁷ "Schälen wir aus diesen mannigfachen Formulationsumhüllungen den stabilen Kern heraus, dann lautet das Ergebnis: dass die wahre, durch die Inkarnation unversehrt gebliebene Gottheit des Logos infolge der Menschwerdung in dem sich als wahren Gott und wahren Menschen wissenden und doch nur als armer niedriger Mensch erscheinenden Jesus nicht in ihrer Herrlichkeit erschaubar war, bildet nach katholischer Auffassung das Geheimnis der Kenose." (SCHUMACHER, *Christus in Seiner Präexistenz und Kenose*, p. 189. Rome, 1914.)

existence. This Person by becoming incarnate did not lose any of His divine prerogatives. If He retained all the essential characteristics of the Deity, then His love, which belongs to the very essence of God remained unimpaired. Hence it is proper to speak of the pre-existent love in Christ in contradistinction to the love which His human nature elicited after His Incarnation. It is this pre-incarnate love which the theologians designate by the adjective *uncreated*.

It is not necessary to enter into an extensive process of reasoning to prove that Christ possessed also a created love. His human nature once admitted as an incontrovertible fact, its inevitable postulate is a love which finds expression through the faculties with which such a nature is endowed. He testifies to such a love; ¹⁸ foretells that eventually it will actuate Him to give His life for His sheep; ¹⁹ it was so interpreted by His Apostles; ²⁰ and its ardor induced Him to remain with us in the Sacrament of love.²¹

On account of this concept of the two different loves in Christ a controversy arose among theologians as to the nature of the love which we worship under the symbol of the Heart. Is it the uncreated or the created love? Are the two to be conceived as one sole object? Is the Heart of Christ to be considered as a symbol of that love only which began

¹⁸ *John* XIII. 34.

¹⁹ *John* X. 11.

²⁰ *Gal.* II. 20.

²¹ *John* XIII. 1.

to exist simultaneously with it, or is its symbolization to be extended also to the love whose existence was prior to that of the Heart? Which of these two loves is the primary and which the secondary, when viewed as an object of the Devotion in question? These are some of the difficulties to be answered in the following pages.

It is generally admitted that the early exponents of the Devotion to the Sacred Heart did not distinguish clearly between the created and the uncreated love. Some of their statements refer to an infinite love, which does not necessarily imply the idea of the uncreated love, for the divine Logos, subsisting in the human nature, endows with infinite merit all the acts attributable to His moral life as man.

I. There is no statement in the writings of Blessed Margaret Mary which would help to solve the question. She does not discriminate between the two kinds of love. Indeed, no man reading her autobiography could point out a place or a reference which could be interpreted as a definite indication of the uncreated love. To all appearances such a problem never occurred to her. Even Christ Himself, if viewed in the light of the words spoken during His repeated revelations, as recorded by her, fails to intimate whether such two loves are to be considered as a motive of the Devotion. If one were called upon to pass a judgment, having at his disposal the works of Blessed Margaret Mary as the only evi-

dence, he would unhesitatingly pronounce in favor of the exclusion of the uncreated love. It would, however, not be difficult to cull some passages which might be construed as involving the idea of the uncreated love. To assert that she excluded such a love from the Devotion, on account of having failed to give a clear expression to it would be a mistake. She was not endowed with the keen intellect of a speculative theologian, whose tendency is to elucidate even the most minute details in connection with a certain doctrine. In her mind it was a devotion in which, through the symbol of the Heart, the love of Christ was to receive a special worship. This was all Christ demanded. It remained for the Church to determine specifically the nature and full extent of that love, on the fundamental principles of Christology. Perhaps the most comprehensive expression Blessed Margaret Mary gave to the idea of this love is found in one of her letters quoted by Bishop Languet. "This amiable Heart," she says, "has an infinite desire to be known and loved by its creatures, in whom it wishes to establish its empire, as being the source of all good."²² The notions that we are His Heart's creatures, and that it is the source of all good, may be interpreted as referring

²² "Cet aimable Coeur a un désir infini d'être connu et aimé de ses créatures, dans lesquelles il veut établir son empire, comme étant la source de tout bien." (LANGUET, *op. cit.*, liv. VII, p. 241.)

to the uncreated love, but even then the evidence is far from conclusive, and passages of this nature are extremely few in her writings.

II. Be that as it may, the work of Father Croiset, who was the immediate exponent of this Devotion after the demise of Blessed Margaret Mary, fails to shed more light on the subject under discussion. The first chapter of his work contains words which might justly induce one to believe that he considered the uncreated love as a partial formal object of the Devotion. "By the Devotion to the Sacred Heart," he says, "we understand the ardent love which we conceive for Jesus Christ in remembrance of all the miracles He wrought for us to testify His tenderness, and, above all, in the Sacrament of the Eucharist, which is the miracle of His love."²⁸ If we are to worship His love *in commemoration of all the miracles He performed for us*, then the uncreated love seems to be included, for the first miracle was His Incarnation and the created love that accompanied it and followed from it. All the consequent miracles are to be attributed to this, for it was their incipient cause.

This is the only passage in Father Croiset's writ-

²⁸ "Par la dévotion au Sacré Coeur on entend un ardent amour que l'on conçoit pour Jesus-Christ au souvenir de toutes les merveilles qu'il a faites pour nous témoigner sa tendresse, et surtout dans le Sacrement de l'Eucharistie, qu'est le miracle de son amour." (CROISSET, *op. cit.*, vol. I, p. 6.)

ings which would permit one to consider the love of Christ under such a comprehensive aspect, all the rest confine themselves *to the immense love which induced the Son of God to embrace death for us, and to give Himself to us in the Most Blessed Sacrament of the Eucharist, without being deterred from such a miracle at the sight of the ingratitude and outrages which in this state as an immolated victim He was to receive to the end of time.*²⁴

III. Only a very indefinite idea of the uncreated love can be traced in the writings of Father Fromment, a contemporary of Father Croiset, though he does not leave us in doubt as to the created love.

IV. Father Galliffet in one of his chapters speaks of the love of Jesus for men. "What is man by nature," he asks, "in the sight of God? Dust and ashes. But what did he become through sin? The enemy of God, the slave of the demon, condemned to eternal death. In this condition, deserving only the contempt and hatred of the Saint of Saints, Jesus loved him and formed the design of rescuing him from the evils which beset him, and of bestowing on him infinite benefits. And in what way did

²⁴ "L'objet particulier de cette dévotion, est l'amour immense du Fils de Dieu, qui l'a porté à se livrer pour nous à la mort, et à se donner tout à nous dans le très saint-Sacrement de l'Autel, sans que la vue de toutes les ingrattitudes et de tous les outrages qu'il devoit recevoir en cet état de victime immolée jusqu'à la fin des siècles, ait pû l'empêcher de faire ce prodige." (CROISSET, *op. cit.*, vol. I, p. 1.)

He manifest the greatness of His love? He offered Himself to His Father for these criminals, to bear in their stead the torments they had merited." ²⁵ The *love of Jesus which formed the design of rescuing man* is differentiated here from the love *which induced Him to offer Himself to His Heavenly Father*. The distinction between the two is quite apparent. The former is the uncreated love, the latter is the created love. This is the only passage in the whole work of Father Galliffet where the two loves are pointed out with such precision.

V. Bishop Languet did not fail to express himself on this subject. "If it were imperative," he says, "to point out in detail the object of this Devotion, I would say that by the Heart of Jesus Christ, the God-man, we understand principally the desires, affections, and sentiments with which this divine Heart was filled while on earth, and which still stimulate it in Heaven, whether towards God, for whose glory He became man, or towards men, whose salvation He wished to procure by His Incarnation and death." ²⁶ *The sentiments and affections which ac-*

²⁵ GALLIFFET, *op. cit.*, part II, ch. II, pp. 87 and 88.

²⁶ " Sous le nom de Coeur sacré de Jesus-Christ fait homme pour nous, on entend principalement les désirs, les affections, les sentiments qui occupoient ce Coeur divin sur la terre, et qui l'occupent encore dans le ciel soit à l'égard de Dieu, pour la gloire duquel il s'est fait homme, soit à l'égard des hommes mêmes, dont il a voulu procurer le salut par son incarnation et par sa mort." (LANGUET, *op. cit.*, *Discours*, p. XLIV.)

tuated the Son of God to become man for the glory of God and for our salvation imply a pre-existent agent, in other words, they refer to the uncreated love.

VI. Bucceroni makes a clear distinction between the two loves. "The love of Christ," he says, "inasmuch as it is uncreated, is something indistinct from the Divinity, hence, it carries with it an inherent reason for adoration. Inasmuch as it is created, it resides in the soul of Christ, which is hypostatically united to the Logos, and for this reason has a claim to adoration."²⁷ He does not mean to give an equal importance to the two loves when they are considered in the light of an object of the Devotion to the Sacred Heart, but he makes it plain that a comprehensive notion of the formal object presupposes the inclusion of the uncreated love.

VII. Muzzarelli refers frequently to these two loves, but fails to give a clear idea of the uncreated love. However, it may be legitimately presumed that he advocated the opinion which means to include

²⁷ "Unde Cor illud cultum et adorationem exigit, non solum quia Cor Christi, verum etiam quia symbolum charitatis Christi. Et sane, *charitas ista Christi, quatenus increata charitas est, in ipsa anima Christi residet, res est Divinitate ipsa realiter indistincta*, adeoque rationem in se exhibet cultus et adorationis; *quatenus vero charitas creata est, in ipsa anima Christi residet*, Verbo hypostatice unita; et, quod consequens est, rationem etiam supplet cultus et adorationis." (BUCCERONI, *Commentarii de SS. Corde Jesu*, p. 15. Romae, 1896.)

the latter as a partial object in the Devotion. "It is most certain," he says, "that the will and the love of the divine nature of Jesus Christ are altogether different from His human love and nature, and that the love of the divine nature is uncreated, immanent, infinite, whereas that of the human nature is a created love, ineffable, indeed, but of a finite entity."²⁸

VIII. Franzelin fails to make mention of the uncreated love. On the contrary, he maintains that the Heart of Christ manifests theandric affections and is the symbol of the love and interior life of the God-man.²⁹ Father Vermeersch intimates that Franzelin wishes to confine the formal object to the created love.

IX. Father Ramière, who devoted his whole life to the interpretation and propagation of this Devotion, is very explicit when treating of this double love. "The uncreated love, the eternal love, is not alien to the Devotion to the Sacred Heart. In fact the soul of Jesus from its creation was sanctified by this love, and His human love was, so to say, entirely penetrated by the same. If in the Devotion

²⁸ "Cela posé, il est encore très-certain, que la volonté et l'amour de la nature divine en Jésus-Christ, est tout-à-fait distingué de la volonté et de l'amour de sa nature humaine; et que l'amour de la nature divine est un amour incréé, immanent, infini, et l'amour de sa nature humaine est un amour créé, ineffable à la vérité, mais d'une entité finie." (MUZZARELLI, *op. cit.*, p. 8.)

²⁹ FRANZELIN, *De Verbo Incarnato*, Rome, 1874, p. 458.

128 DEVOTION TO THE SACRED HEART

to the Sacred Heart the human love is the direct object of our homage, the uncreated love is the motive which ennobles and stimulates it.”³⁰

X. The statement of Father Vignat is very *à propos*. The love of the human nature of Christ is only an instrument on which the love of His divine nature acts. Therefore, we cannot comprehend the one thoroughly without seeing the other manifesting itself simultaneously.³¹

XI. Bainvel contends that the created love of Christ is set in motion by His uncreated love. Therefore, the latter is united to the former by the intimate link of causality. He admits that the uncreated love does not find its direct echo in the Heart of flesh, but its sounds reverberate in that Heart by having produced this created echo, *viz.*, the love of the carnal Heart.³²

³⁰ “L’amour incréé, l’amour éternel n’est assurément pas étranger à la dévotion du Sacré Coeur. En effet l’âme de Jésus a été dès sa création sanctifiée par cet amour, et son amour humain en a été pour ainsi dire entièrement compénétré. *Et si, dans la dévotion au Sacré Coeur, l’amour humain est l’objet direct de nos hommages, le second amour, l’amour incréé, est le motif qui les ennoblit et les rehausse.*” (RAMIÈRE, in the *Messenger du Coeur de Jésus*, an. 1868, vol. XIV, p. 277.)

³¹ “Dans la dévotion au Sacré Coeur, on ne peut séparer les deux amours. La raison profonde en est que l’amour de la nature humaine du Christ n’est que l’instrument de l’amour de sa nature divine. Je ne puis bien connaître l’un, sans voir en même temps qu’il exprime et manifeste l’autre.” (VIGNAT, in the *Etudes Rel.*, an. 1906, vol. CVII, p. 646.)

³² BAINVEL, *op. cit.*, col. 292.

XII. Father Roothan may be considered an advocate of the opinion which excludes the uncreated love from the Devotion to the Sacred Heart. By the love of the Sacred Heart he means only that love which induced Jesus Christ to become our victim during His whole life after His conception, but, above all, in His passion and death and in the Blessed Eucharist.⁸³

XIII. Alvéry is the staunchest advocate in favor of the non-separation of the two loves in the Devotion to the Sacred Heart. He points out clearly that the created love is not adored as taken by itself, but as united with the uncreated love. He does not censure those who relegate the uncreated love to the background by reserving the foreground for the created love. But he insists that, while in our worship the latter may take the first place, such a fact would not militate against the possibility of rendering honors to the former. Through the created love one must endeavor to reach the uncreated love. While we may tarry awhile at the first, we must not stop there, but it is our duty to contemplate the love which is absolutely infinite.⁸⁴

XIV. Father Vermeersch, who was instrumental in creating a wide interest and discussion on the subject under consideration, gives expression to the

⁸³ ROTHAN, *De cultu SS. Cordis Jesu*, p. 13; *ib.* VERMEERSCH, *op. cit.*, vol. II, p. 41.

⁸⁴ *Revue Augustinienne*, tom. X, an. 1907, p. 565.

view that in the strict sense the complete object of the Devotion is the Word of God loving us in His human nature. In a more comprehensive sense it is the Word of God loving us with that uncreated love which induced Him to descend from Heaven to earth, and with that created love which manifested itself especially on Calvary and in the Blessed Eucharist. The special object, in the strict sense, is the Heart of Christ symbolizing His created charity, and in a wider sense the same Heart as symbolizing the created and the uncreated love.⁸⁵

We shall refrain from multiplying quotations to show the differences of opinion among the present-day theologians. It may be stated, however, that the variations in some instances are quite irrelevant. Some wish to exclude the uncreated love, whereas others maintain that it must be included as a partial formal object. Those who would leave out the uncreated love support their arguments with the statement that the early exponents of this Devotion gave very little consideration or none at all, to the notion

⁸⁵ "Dans un sens strict, l'objet complet de la dévotion au sacré Cœur, c'est le Dieu-Verbe nous aimant dans sa nature humaine. Dans un sens plus large, c'est le Dieu-Verbe nous aimant d'une charité incréée qui Le fait descendre sur la terre, et d'une charité créée, qui s'est manifestée surtout au Calvaire et dans l'Eucharistie. Et l'objet special, c'est au sens strict, le Cœur du Christ avec la charité créée et incréée qu'il symbolise, et, au sens large, ce même Cœur avec la charité créée et incréée symbolisée par Lui." (VERMEERSCH, *op. cit.*, tom. II, ch. I, art. V, p. 98.)

of the pre-incarnate love. This contention is admissible, but it does not justify the conclusion drawn from it. It is not legitimate to infer that the early spiritual writers meant to exclude the uncreated love because they accentuated the idea of the created love to the detriment of the former. Their attitude in this matter may be explained by the fact that the Church, for a long time, gave no expression to her belief in this respect, and they did not feel justified in taking the initiative.

It is rather surprising that even at this late date a lack of uniformity prevails on this point among theologians. This is traceable to the fact that the decrees of the Sacred Congregation are not sufficiently explicit. It may be said that, while certain pronouncements warrant the inclusion of the uncreated love in the Devotion to the Sacred Heart, these are mostly indirect utterances. Thus, while the field may be open for speculative consideration, the sources at our disposal are of such weight that they will not permit the exclusion of the uncreated love from the Devotion to the Sacred Heart. We shall explain this last statement by citing some of those decrees which directly concern the formal object, and are calculated to shed light on this point.

The *Memorial of the Polish Bishops* was instrumental in bringing about the approbation contained in the decree dated January 26, 1765. That this *Memorial* makes no explicit mention of the uncre-

ated love of Christ is a well-known fact. Father Vermeersch contends that the Devotion was approved as proposed by the Polish Bishops. Therefore, he concludes, the Church by such a decree meant to confine the formal object to the created love. Needless to say that such an inference is unwarrantable. Nor could it be justified on the ground that the subsequent decrees of Pius VI and Pius IX likewise fail to make special mention of the uncreated love.

The first decree which gives us an inkling that the pre-incarnate love is to be included in the Devotion to the Sacred Heart, was given on February 6, 1765. In this it is stated that the approved Mass and Office are intended to commemorate symbolically that divine love under the impulse of which the only Begotten Son of God, took upon Himself human nature, and becoming obedient unto death, wished thereby to give an example to men as One who is meek and humble of Heart.³⁶

Father Vermeersch would not permit any one to be influenced in his decision by this particular decree, for, he tells us, it was suppressed by the Con-

³⁶ Respondit Congregatio Sacrorum Rituum, "huius Missae et Officii celebratione non aliud agi, quam ampliari cultum iam institutum et symbolice renovari memoriam illius divini amoris; quo Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praeberet se dixit exemplum hominibus, quod esset mitis et humilis corde." (NILLES, *op cit.*, cap. III, p. 81.)

gregation of the Sacred Rites when it revised all its decrees to publish an authentic edition. To eliminate useless or contradictory decrees is, according to Father Vermeersch, the reason generally given for this revision. Since, however, no official decision was rendered explanatory of the suppression of this particular decree, it would be futile to conjecture the causes leading to such a step. However, there is good ground to suppose that the cause of its suppression is not to be sought in the supposition that it was contradictory to some previous decrees. Our reason for this statement is the following:

On April 4, 1900, the Sacred Congregation rendered a decision concerning the Scapular of the Sacred Heart. This particular decree is not suppressed, yet some of the words in which it is couched are practically identical with those contained in the suppressed decree. Now, it is not likely that the words of a decree, once erased for the reason that they were contradictory to others, would be repeated. That decree of April 4, 1900, goes to prove that the elimination of the decree of January 26, 1765, was not due to the groundless supposition that its words admitted an interpretation which the Church wished to discourage. "To the religious solemnities," the decree states, "we are to add the one instituted by the Church in honor of the Sacred Heart. By this solemnity not only does the Church mean to put before us the Heart of the Son of God and man as an

object worthy of adoration and glorification, but *it also intends to commemorate symbolically the memory of that divine love by which the only Begotten Son of God assumed human nature*, and, being obedient unto death, exhibited to men examples of virtues, and showed Himself meek and humble of heart.”³⁷ That *divine love, under the impulse of which the only Begotten Son of God and man assumed human nature* is therefore included as being solemnized by the Feast in honor of the Sacred Heart. It is evident that this love corresponds perfectly with the definition of the uncreated love. The decree combines the two, and while it seems to give preference to the created, does not ignore the uncreated love. Both are to be conjointly commemorated as symbolized by the Heart.

Another decree issued in 1821 conveys the same idea and may be adduced as another proof in favor of the uncreated love. “The Feast of the Sacred Heart,” it states, “recalls to us *the immense love, which actuated the Word to become incarnate for our ransom and salvation*; which induced Him to

³⁷ “Inter has (celebritates) accensenda est solemnitas in honorem Sacri Cordis Jesu ab Ecclesia instituta, per quam non modo Cor Filii Dei et hominis adorandum et glorificandum proponitur sed etiam symbolice renovatur memoria illius divini amoris, quo idem Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, prae-buit hominibus exempla virtutum, seque ostendit mitem et humilem corde.” (*Acta Sanctae Sedis*, tom. XXXII, p. 631.)

institute the Blessed Sacrament of the Altar, and to bear our sins, as well as to offer Himself on the cross as a victim and sacrifice." ³⁸

The hymn of the Vespers to be said on the Feast of the Sacred Heart may be adduced as an additional proof in favor of our proposition.

The pre-incarnate love in this receives prominence especially in the second and third verses.

"Thee Saviour *love alone constrained*
To make our mortal flesh thine own,
 And, as a second Adam, come
 For the first Adam to atone.

That self-same love which made the sky,
Which made the sea and stars and earth
 Took pity on our misery,
 And broke the bondage of our birth." ³⁹

This verse is of no importance in the estimation of Father Vermeersch. "One should not adduce metrified stanzas," he remarks, "to contradict the express teaching contained in the lessons of the Of-

³⁸ NILLES, *op. cit.*, lib. I, p. I, cap. III, par. 5; *ib.*, ALVÉRY, in the *Rev. Augustinienne*, tom. X, p. 183.

³⁹ "Amor coegit te Deus
 Mortale corpus sumere
 Ut novus Adam redderes
 Quod vetus ille abstulerat.
 Ille amor almus artifex
 Terrae marisque et siderum,
 Errata patrum miserans,
 Et nostra rumpens vincula."
 (BREV. ROM., *Pars Aest., Festum SS. Cordis.*)

fice.”⁴⁰ Be that as it may, the poetical expression of that love nevertheless has some force. Had it been unliturgical or contradictory to the concept entertained on this subject by ecclesiastical authorities, it would not have received their approbation.

Some spiritual writers see an adumbration of the uncreated love in the sixth lesson of the Office, where reference is made to the suffering and the dying love, as well as to the love which was instrumental in instituting the Blessed Sacrament of the Altar. Such inference, however, cannot be justified, for all these characteristics may be attributed in a more appropriate sense to the created love which is united to the Divinity.

As a secondary proof one could adduce some invocations taken from the Litany of the Sacred Heart approved by the Sacred Congregation on April 2, 1899. In the 21st invocation we pray: *Heart of Jesus, fountain of life and holiness*. In the 28th invocation we call the Heart of Christ: *Our life and Resurrection*. In the 14th invocation we speak of this Heart as containing: *All the treasures of wisdom and knowledge*. While all these attributes may be predicated of the Heart of Christ without being brought into correlation with His pre-incar-

⁴⁰ “Mais, nous l'avons déjà observé s'il y avait une opposition, il est clair que l'on ne saurait alléguer des strophes assujetties au mètre, pour objecter contre les enseignements précis des leçons de l'office.” (VERMEERSCH, *op. cit.*, tom. II, ch. I, art. V, p. 61.)

nate love, there is not sufficient reason why they should be confined to the created love. The 21st and 28th invocations bring the Heart of Christ into relation with life. Why should the Church in the same Litany make use of two invocations that have almost the same meaning? Would it not be more appropriate to interpret the Heart in the 21st invocation as symbolizing the love shown by Christ in our creation? In this case the 28th invocation could be interpreted as referring to our spiritual re-birth through the mystery of the Redemption. Thus the Heart would suggest to our mind the idea of the created as well as of the uncreated love.

It must be admitted that the evidence adduced thus far is not conclusive. Up to the present the Church has not determined clearly the nature and extent of the love which constitutes the whole formal object of the Devotion to the Sacred Heart. The foregoing decisions, however, carry sufficient weight to induce any one to accept the uncreated love as a partial formal object. In order to come to a more definite conclusion it will be necessary to appeal to a few generally accepted theological principles.

CHAPTER X

SPECULATIVE CONSIDERATION OF CREATED AND UNCREATED LOVE

The finite mind of man cannot fathom the inscrutable mystery of the Blessed Trinity. The fact of revelation as to the existence of three distinct divine Persons being admitted we are forced to conclude that though there are three Persons willing there is but one will (*tres sunt volentes, sed unica voluntas*). This conclusion is necessitated by the oneness of the Divine Essence and the harmony which we know must needs exist among the three divine Persons. To each Person must be attributed a share in the mystery of the Incarnation. It is true that only the second Person of the Blessed Trinity became really incarnate, but this plan could not have been actualized without the co-operation of the other two. The Redemption by the Son of God and His Incarnation were decreed from all eternity. Since so intimate a relationship was to exist between mankind and the second Person of the Blessed Trinity, it may be maintained that the same Person played an important rôle in the creation of man. Though the love of God the Son towards mankind was not actu-

alized in a tangible way for us till the Incarnation, it really existed from all eternity, and the creation may be considered as the first ray of its manifestation.

It would be preferable to call this love pre-incarnate rather than uncreated. The latter more properly implies the plenitude of the love of the Logos, while the former brings His love into correlation with the Incarnation, thus characterizing and defining it more clearly. The term *pre-incarnate* suggests the idea of the creature towards whom this love has been exhibited, and this is the idea to be conveyed.

It is easy to conceive a *love of God the Son which moved him to co-operate in our creation*. We can also picture to ourselves a *love in the second Person of the Blessed Trinity, which induced Him to take upon Himself human nature, and to subject Himself voluntarily to all the subsequent sorrows*. It is precisely this latter love which the decree referred to above permits to be included in the formal object of the Devotion to the Sacred Heart. In a previous chapter we pointed out that this love was not annihilated in Christ in consequence of the assumption of human nature, but continued to exist in the Logos.

This particular love, however, is not to be confined to the second Person of the Blessed Trinity so as to exclude the other two. But, to show a special

worship for justifiable reasons to this specified love of God the Son towards us, it may be considered as peculiar to Him by way of appropriation.

In the earthly life of Christ it is possible to point out human, divine, and mixed acts. Though one divine Person, He possessed two natures, two wills, and therefore, two loves. All His acts were subordinated to His divine will and love. His divine nature makes use of the operation of the human nature, as its instrument, and in the same way His human nature shares in the operation of the divine nature as an instrument shares in the operation of the principal agent.¹

Thus, it is always the ever-existing Person that is acting. The words He expresses are eternal truths. His divine intellect puts the words of eternal wisdom into language which our imperfect understanding can grasp. Hence, the use of parables for the sake of illustration. Man is so constituted that by means of a visible image he can more easily form a concept of something invisible. The importance of this truism is accentuated by St. Paul when he expresses Himself to the effect that "The invisible things of Him [God], from the creation of the world, are

¹ "Divina natura utitur operatione naturae humanae, sicut operatione sui instrumenti; et similiter humana natura participat operationem divinae naturae, sicut instrumentum participat operationem principalis agentis." (St. THOMAS, p. III, qu. XIX, art. I.)

clearly seen, being understood by the things that are made." ²

In order to exemplify in a visible manner the love of God towards mankind, Christ employed His human nature. It is for this reason that He was made in the likeness of men,³ and in habit found as a man, but without sin.⁴ He made use of the same words, and meant to convey the same meaning by them as men ordinarily do. Therefore, the words He used on the occasion of His apparition to Blessed Margaret Mary, *viz.*, *Behold the Heart which has loved men so much* are to be interpreted in their obvious signification. The word *heart* in this connection ought not to be deprived of the wealth of meaning which the popular mind, in common parlance, is accustomed to associate with the term. We know, as a matter of fact, that its symbolism has never been limited to the created love, for in the Old Testament *heart* symbolized the love of God. This latter symbolism therefore, refers to the plenitude of that purely divine love of which the pre-incarnate love is only a part. Hence, it would be rather difficult to adduce convincing arguments to justify the statement of those theologians who maintain that the symbolical representation of the Heart in the New Testament has narrowed down to the created love.

God was pleased with the Temple Solomon erected in His honor. "I have chosen, and have sanctified

² *Rom.* I. 20.

³ *Phil.* II. 7.

⁴ *Heb.* IV. 15.

this place, that my name may be there forever, and my eyes and my *heart* may remain there perpetually.”⁵ The word *heart* in this passage has always been taken as a metaphorical expression for God’s love. Without multiplying examples we can see that the word *heart* may symbolize even that love which the divine Persons entertained for us before the Incarnation.

Again, the Heart which Christ showed to Blessed Margaret Mary was a creation of the pre-incarnate love. It is not the created love which induced the second Person of the Blessed Trinity to become incarnate, for the mystery of the Incarnation is prior to this love. Nor did the created love conceive the institution of the Blessed Sacrament of the Altar, it was only a contributory motive and a co-operative cause in the act of executing the plan proposed by a purely divine Agent. It is admitted by all spiritual writers that in the Devotion to the Sacred Heart we worship the created love of Christ inasmuch as it inspired Him to embrace death for us and remain with us in the Holy Eucharist. But what reason can be given to justify the exclusion of that love which brought into existence this created love, and without which the Incarnation and the institution of the Blessed Eucharist would not have been rendered possible? Some writers contend that Christ did not intend to give so comprehensive a meaning to the

⁵ II. *Par.* VII. 16.

words: "Behold the heart which has loved men so much" (*Voilà ce cœur qui a tant aimé les hommes*). It is a gratuitous assumption, which may be answered by saying that no man is in a position to ascertain with certainty the mind of Christ in this respect, nor can any one be sure that such an utterance is calculated to confine the meaning of those words to the created love alone.

The advocates of this limited interpretation bring forth proofs which are very plausible but far from convincing. Christ, they say, meant to establish a special cult of His love. He wished also that we pay a very special tribute to His Heart which played so important a part in the Redemption of mankind by the shedding of its blood. The latter, having so intimate a *rappor*t with love, facilitated His design, and thus the two became united. St. Thomas says that in every movement of the soul there is an increase or decrease in the natural movement of the heart, according as the heart is moved more or less intensely by the systole and diastole.⁶ Even the Sacred Scripture seems to refer to such an internal agitation.⁷ Therefore, He who was meek and humble of Heart,⁸ intended to introduce the

⁶ "In omni passione animae additur aliquid, vel diminuitur a naturali motu cordis; inquantum cor intensius, vel remissius movetur, secundum systolem, aut diastolem." (ST. THOMAS, I-IIae, qu. XXIV, a. II, ad 2um.)

⁷ *Luke* XXIV. 32.

⁸ *Matt.* XI. 29.

worship of that love only in which this physical Heart co-operated to some extent, and of which it may justly be considered as a symbol.

Though hardly any theologian would hesitate to subscribe to this reasoning, it may still be questioned whether there is sufficient evidence to justify the exclusion of the uncreated love. It is undeniable that the carnal Heart of Christ cannot symbolize the uncreated love in the same way in which it is the true symbol of the created love, not only because there is a physiological basis for the latter, but also because a general conventionality adopts such a usage. Besides, the Sacred Scripture permits us to view the heart as the seat in which the created love of Christ resided. To predicate the same relationship between the created Heart and the uncreated love would be a physiological as well as a theological error. The pre-incarnate love, as considered by itself, separated from the humanity of Christ, did not need to make use of the Heart, while the created love was always bound to enter into some relation with it. Just as it is improper to say that Jesus, according to His divine nature, thought by means of His brain, it is likewise incorrect to assert that according to the same nature He loved us by means of His Heart. Father LeDoré speaks of the continued reciprocal influence which he imagines to have existed between the two loves. He also insists on the *repercussions of the created love on the uncreated love*. Father

Vermeersch remarks that we should not indulge too much in this anthropomorphic aspect. The uncreated love, he contends, does not produce a sensible emotion in the Heart except by a miracle, hence, how could it be symbolized, at least immediately, by a Heart which is always in motion, and whose movement is varied.⁹

Here again it must be emphasized that no one should consider the Heart as a direct or immediate symbol of Christ's pre-incarnate love. We are all aware of the fact that the uncreated love existed before the Heart, it acted without this Heart, and it was the cause of this Heart's existence. Therefore, the pre-incarnate love, being in time prior to the Heart, cannot be represented by this physical organ to the same extent that may be claimed for the created love which began to exist simultaneously with the Heart.

As regards the created love, the Heart in this connection is not to be taken metaphorically, but symbolically. It must be borne in mind that the decrees of the Sacred Congregation speak of the Heart only as a symbol of love, but they do not represent it as the seat or organ of love. Father Vermeersch in

⁹ "Acte unique, éternel, immuable d'une volonté toujours paisible et heureuse, l'amour incréé ne produirait que par miracle une émotion sensible au coeur; et comment serait-il symbolisé, au moins immédiatement, par un coeur toujours en mouvement et en mouvement varié?" (VERMEERSCH, *op. cit.*, vol. II, ch. I, part. V, p. 68.)

his work lays great stress on this point, for it is an important factor of the Devotion. We must not lose sight of the *ratio significatus*. Therefore, directly and immediately the Heart as a symbol can convey only the idea of a created love. There are some theologians who combat the idea of including the uncreated love in the Devotion to the Sacred Heart, because they maintain that the heart can represent symbolically only that love with which it has a vital *rapproch*. Even if this vital connection existing between the heart (*signum*) and the love (*res signata*) would be a *conditio sine qua non* of the symbolical representation, it can hardly be denied that the Heart of Christ may at least metaphorically, which is a milder adverb than symbolically, emblemize also the pre-incarnate love of the Logos; in which case the necessity for the physical relation between the two would cease. It is in this sense that the word heart is used in the Old Covenant. (II. Par. VII. 16.) Still, it might be added, that there is no need of quibbling with such minute distinctions when the decree expressly states that both the created and the uncreated love are symbolically commemorated by the Heart.

Man placed on this earth is by necessity compelled to make use of the visible things, by means of which he can ascend higher. After we have viewed the Heart as the direct symbol reserved for the created love, must we needs stop there without attempting

to reach the realm of the Divinity, in order thus to contemplate the uncreated love? Should not our worship always tend to the absolutely infinite? Why, then, should it terminate in something that is only relatively infinite, as the love of Christ (*amor Dei-virilis*) elicited by the Person of the Logos through the instrumentality of human nature? Hence, it would seem to be perfectly legitimate to consider the heart as it was viewed in the Old Testament, *viz.*, as being capable of representing even a purely divine love.

Again, it is clear that the carnal Heart of Christ in this connection need not necessarily emblemize all the uncreated love of the three divine Persons. The Second Divine Person was destined from all eternity to enter into a relationship with mankind which was not to be attributed to the other two. We admit that in the Blessed Trinity, though there are three Persons willing, there is but one will, and that though there are three Persons loving, there is but one love (*tres sunt volentes, sed una voluntas, ergo tres sunt amantes sed unus amor*). Yet, by way of appropriation we may refer here to the love under the impulse of which Christ became incarnate in order to make possible the Redemption. The decree of April 4, 1900, expressly mentions such a love, and points to it as one which is to be commemorated in the Devotion to the Sacred Heart.¹⁰

¹⁰ "Symbolice commemoratur memoria illius divini amoris,

148 DEVOTION TO THE SACRED HEART

That there is nothing against the assumption of such a love we can prove by theological arguments. The Sacred Scripture tells us that "God so loved the world as to give His only Begotten Son."¹¹ This passage attributes a love to God the Father which is His own in a special way. While the love of the other two Persons is not excluded, we can also say that it is appropriated in a special way to the Father. Thus we may say that "God so loved the world as to become man." In this love we likewise include all the three Persons, but the love of the Son would stand out more prominently, though merely by way of appropriation. Therefore, this love, appropriated to the second Person, according to the human way of conceiving, had a characteristic differentiating it from the love of the other two Persons. Such is the uncreated love which is to be included as a partial formal object in the Devotion to the Sacred Heart.

To confine the formal object of the Devotion to the created love, it is necessary either that there should be a special pronouncement to that effect on the part of the Church, or that some very imperative reason should dictate such a course, *e. g.*, the spiritual welfare of the faithful. In the present instance neither of these reasons can be adduced. On the contrary,

quo idem Unigenitus Dei Filius humanam suscepit naturam . . ." (*Acta Sanctae Sedis*, vol. XXII, p. 631.)

¹¹ *John* III. 16.

there are, on the one hand, specific decrees permitting the inference that the uncreated love is not to be excluded, and, on the other hand, the spiritual benefit accruing from the Devotion would be greater, and the Devotion would be established on a firmer basis, if the pre-incarnate love were included as constituting a part of the formal object. Father Vignat, censuring the opinions of those who advocate the exclusion of the uncreated love, remarks that if their views were accepted, the faithful could not even make an act of love by means of this Devotion. If we love Jesus Christ, he says, solely because he loved us as man, we do not make an act of charity. Such an act presupposes not only that we love God, but that we love Him for His own sake, on account of some supreme excellence, or a certain aspect of His infinite perfection. The love which one has for Jesus Christ is indeed directed to God Himself by virtue of the hypostatic union. But, if my love has for its motive a perfection of His human nature only, then my act would fail to be an act of charity, though it may be considered as a preparatory step leading to it.¹²

¹² "Or, si nous limitons l'objet de la dévotion à l'amour créé de Jésus-Christ; si nous aimons Notre-Seigneur uniquement parce qu'il nous a aimés comme homme, nous ne faisons pas un acte de charité. L'acte de cette vertu théologale requiert en effet, non seulement que nous aimions Dieu, mais que nous l'aimions pour lui-même, c'est-à-dire à cause de son excellence suprême ou du moins à cause d'un aspect de son infinie per-

Again, we perceive in our age a tendency to use the emotional side of our nature for a perverse end. This emotionalism is directed in the proper channel by the attractiveness of the Devotion to the Sacred Heart. But we must be on our guard against a danger. While we ought to make use of all the licit means to foster holy sentiments in this respect, we should not stop until we can cast anchor in something more stable, in the sea of infinite love, where we find only one sentiment, and that unchanging. Why tarry on the way to admire created beauty, when we may ascend higher and delight in the vision of the uncreated love to which all things owe their being?

Therefore, it would seem that there is no particular advantage in excluding the pre-incarnate love from this Devotion. The end of man is the beatific vision of God. He ought to strive to come as near to the realization of this end as his human nature will permit during his terrestrial sojourn. The means to attain this end are those which the true religion offers especially by means of the various devotions. Through the created Heart we can ascend directly to the created love, and, using the manifes-

fection. L'amour que je porte à Jésus-Christ s'adresse bien, en vertu de l'union hypostatique, à Dieu lui-même; mais si mon amour a pour motif une perfection ou une amabilité de sa nature humaine, je ferai un acte excellent sans doute, un acte qui pourra préparer l'acte de charité; mais ce ne sera pas cet acte même." (VIGNAT, in the *Études Rel.*, vol. CVII, p. 652.)

tations of this as a ladder, we should mount to that uncreated and absolutely infinite love which the second Person of the Blessed Trinity elicited towards us when He engaged to assume the burden of a vicarious satisfaction. Furthermore, it is a mistake to distinguish so pronouncedly between the two loves. All admit that there are two loves in Christ corresponding to His two wills and two natures. But it is one and the same Person that wills and loves. All the acts must eventually be referred to the Logos. We may, indeed, consider the two loves abstractedly in so far as the subordinate love will help us to arrive at the realization of the superior love, but we should not pause at the former. This created love is to be considered as the means (*terminus per quem*), in contradistinction to the uncreated love which is to be viewed as the end (*terminus ad quem*).

Those in favor of a separation of these two loves anticipate a danger of heresy from their union. The prominence assigned to the created love by means of which the uncreated is to be reached, ought to obviate all possibility of falling into the heresy of either the Monophysites or the Monothelites.

Father Vermeersch hesitates to subscribe to the principles enunciated above on account of certain authoritative statements which apparently are in contradiction with such views. He cites the words of Benedict XIV and the Encyclical of Leo XIII.

These, he maintains, militate against accepting the word *heart* in such a *heteroclitic* sense as to consider it a symbol of the uncreated love. But, since the heart was the object of such a symbolism in the Old Covenant, the symbolical meaning attached to it in the New Testament is not quite so *heteroclitic* as would appear at first sight. However, in order that the foregoing statements may retain their force, it will be necessary to reconcile them with the words of Benedict XIV and the Encyclical of Leo XIII.

Benedict XIV states that no feast in honor of Christ is directed to God the Son as the second Person of the Blessed Trinity. All the feasts worship Him as God-man, representing the special graces and deep mysteries which the Incarnate Word wrought for the salvation of mankind.¹³

It must be admitted that these words may be interpreted as militating against the conclusion established in the preceding pages. The uncreated love is the love of God the Son as such. It is altogether distinct from the theandric love (*amor Dei-virilis*); and therefore we are introducing into the Feast of

¹³ "Festa omnia, quorum celebritas ad Christi honorem refertur, non diriguntur ad Filium, tamquam ad secundam Sanctissimae Trinitatis Personam, sed omnia sunt festa Christi, sive Dei facti hominis, repraesentantia singulares gratias et altissima mysteria, quae verbum incarnatum operatum est ad humani generis salutem." (Bened. XIV, *De Beat. et Can.*, I. IV, pars. II, cap. XXXI, n. 3.)

the Sacred Heart an object which apparently conflicts with the teaching of Benedict XIV, who denies that such an honor may be paid to the Logos viewed apart from human nature. But, it is also easy to see that the great Pontiff in this extract had in mind a direct worship of the Logos. If we advocated a direct cult to be paid to the uncreated love, then our teaching would be irreconcilable with his words. Such, however, is not the present contention. It is true that the Feast of the Sacred Heart is instituted in honor of the physical Heart as it symbolizes the created love of Christ directly. But the symbolism of the same Heart may be extended in a wider sense to the uncreated love. Therefore, we indirectly worship this latter. If anyone contend that it is unreasonable to combine two such dissimilar elements in one and the same devotion, Father Vignat answers that this union is necessitated by the mystery of the Incarnation.¹⁴

The Encyclical of Leo XIII can in no way be interpreted as gainsaying the foregoing conclusion. Father Vermeersch fails to paraphrase it correctly. This letter "*Divinum illud*" expresses the same idea we find in the works of Benedict XIV, but it is somewhat modified. "Though by certain Feasts," it says, "we celebrate the various mysteries of the incarnate Word, we do not celebrate by a proper

¹⁴ VIGNAT, *loc. cit.*, p. 646.

Feast the Word according to His divine nature *only*.”¹⁵ The modifier, *tantum*, favors our proposition inasmuch as we do not contend that we worship the uncreated love *only*, but worship it *also*, and *indirectly*.

Again, even if these two documents did militate against the acceptance of some of the above mentioned conclusions, it must be borne in mind that they are not apodictic proofs, as Father Alvéry remarks, against which there is no higher appeal before the tribunal of human reason.¹⁶ Though their argumentative force cannot be denied, it is nevertheless true, that they do not possess a “sovereign value.” Furthermore, it could be added that the first contains only a semblance of contradiction against our conclusion, while the second could hardly be interpreted as militating against it. Therefore, there is no reason to question the view advocated in this chapter.

Father Vermeersch is very reluctant to extend the symbolism of the physical Heart to the uncreated love. By subtilizing those decrees of the Sacred Congregation which were interpreted above as referring to the uncreated love, he maintains that they

¹⁵ “Quod si singula incarnati Verbi mysteria certis diebus festis celebrantur, non tamen proprio ullo festo celebratur Verbum, secundum divinam tantum naturam.” (*Acta Sanctae Sedis*, tom. XXIX, p. 646.)

¹⁶ “Ils ne constituent pas ce qu’on appelle une démonstration apodictique contre laquelle il n’est plus d’appel au tribunal de la raison humaine.” (ALVÉRY, *loc. cit.*, p. 566.)

do not necessarily imply the idea imputed to them. Towards the end of his article, however, he assumes a more conciliatory tone, and the following is his concluding remark. One might say that the heart of a person symbolizes his love. But the Heart of Jesus is the Heart of the Word. Therefore, it symbolizes the love of the Word. He distinguishes the major proposition. The heart of a person who possesses only one nature may symbolize that person's love, he concedes; to say the same about the heart of a person who possesses two natures, he subdistinguishes: it may symbolize the love of the same nature of that person, he concedes; the love of another nature than his own, he again subdistinguishes: as nearly and in the same way, he denies; in a different way and remotely, he admits.¹⁷

To clarify the explanation of the uncreated love, the question may be raised which of these two loves is the primary and which the secondary formal object of the Devotion to the Sacred Heart? Some of the statements made concerning the primariness and the secondariness existing between the material and the formal object may help us here, but they must be applied with due limitation.¹⁸

An object may be primary either in the order of time or by reason of excellence. If we address ourselves first to the Heart, and by means of it try to

¹⁷ VERMEERSCH, *op. cit.*, tom. II, ch. I, art. V, p. 71.

¹⁸ See chapter VIII, p. 101, of this book.

156 DEVOTION TO THE SACRED HEART

come to the realization of the love, then, in the order of time the Heart is the primary object, and the love the secondary, and *vice versa*. Of the two loves which constitute the formal object of the Devotion, the primary by reason of excellence is the uncreated love. But the spirit of the Devotion to the Sacred Heart will not permit that this particular love be our primary object in the order of time. Such a love has no connection with the Heart. Therefore, if one viewed it in its absolute excellence, he would, indeed, practise the highest cult of love, but it would not be within the domain of the Devotion to the Sacred Heart. In order that the pre-incarnate love may be included in this Devotion it must be arrived at through the medium of the Heart. Hence, one may speak of the primariness and the secondariness of the two loves only from the point of view of excellence, in which case the created is inferior to the uncreated.

Theologians agree that latria is the cult to be paid to the humanity of Christ. Some of them raise the question with what worship should it be honored if viewed apart from the divinity? They are practically unanimous in concluding that the worship in such a case should be hyperdulia. But such an abstraction appears offensive to many of them for to every person ought to be paid the highest honor that he deserves for the highest reason his dignity merits. The same principle could be applied in this

case. It is offensive to separate the two loves in the Devotion to the Sacred Heart, and pay honor to the Person of the Logos for only a relatively highest love, when there is sufficient reason to justify such a worship for an absolutely highest love. In other words, why should the Heart symbolize only the love which wept for Lazarus, and not also the one which created him? It is true that the Heart had a vital relation with the first and only an imaginary one with the second, but, it is also true that, unless the two are viewed together, we fail to represent the whole love of the Person of Christ towards mankind.

Again, all acts are to be referred to the acting person. But, if the person assumes the responsibility for all his acts, he is to be viewed in the light of all of them collectively. Since the Person of Christ elicited a created and an uncreated love, we would fail to view Him in the light of all His acts if we ignored those which He performed through the impulse of the pre-incarnate love.

Father Alvéry censures those who are inclined to advocate such a definite line of demarcation between the two loves. He argues that the human nature of the Word is perfect in its entity, only deprived of its human personality. The personality is the principle of action. The human nature of Christ, nevertheless, is acting on its own resources, but, because it is the property of the Word, someone else assumes

the responsibility for its acts. It follows that the Heart beats under the free love of the human nature, and directly and immediately symbolizes this particular love. On the other hand, this Heart and this love appertain to the Word because the actions are always referred to the Person, and hence they can be called divine. Therefore, this Heart, which is human and divine, necessarily symbolizes this love of the Word-made-flesh. It does not follow naturally that the Heart should symbolize that love also which the Word possessed from all eternity. If we view Christ in His two natures, we see in the human nature the Heart which throbs for love of us; from this Heart and love we ascend to the Person of the Word, because they are the Heart and the love of the Son of God. From the Word we mount to the uncreated love, which logically is not in direct connection with the created love, and is not in relation to it except by means of the Word, whose Person subsists in the human nature.¹⁹

Father Ramière arrives at the same conclusion. "Why, then, should we be surprised," he says, "that Jesus made this human Heart and love, which animate Him, the special object of a devotion *calculated to manifest with an incomparable splendor, the infinite love which God feels towards us?*"²⁰

¹⁹ ALVÉRY, *loc. cit.*, p. 562.

²⁰ "Comment donc serions-nous surpris que Jésus ait fait de ce Cœur humain et de l'amour humain, qui l'anime l'objet

Nor would the human love in the Word-made-flesh be neutralized by this view. His body was only a usufructuary of the Divinity; therefore, it is capricious to divide the two loves as do some theologians. "Jesus," Father Vignat argues, "being only one Person in two natures, divine and human, manifests to us the whole love of His Person by His Heart, not only His created love, but His uncreated withal. Only in this sense, but in the fullest extent of this sense, one may say: *Jesus as God loves us by means of His human Heart.*"²¹

Father Bainvel expresses the same truth by arguing that Jesus when appearing in His human nature, presents Himself simultaneously as a divine Person. Hence, though His Heart does not throb with the uncreated love, still, the created love with which it does throb is only an echo of the uncreated love.²²

Thus many other modern authors could be cited who are in consonance with the opinions expressed in this chapter. Though their attention may not

spécial d'une dévotion destinée à manifester avec une incomparable splendeur, l'amour infini que Dieu nous porte." (In the *Messenger du Cœur de Jésus*, vol. XIV, an. 1868, p. 279.)

²¹ "Jésus parce qu'il est une seule personne en deux natures, divine et humaine, nous manifeste tout l'amour de sa personne par son cœur, non seulement son amour créé mais encore son amour incréé. Dans ce sens seulement, mais dans tout ce sens, on peut dire: Jésus, en tant que Dieu, nous aime par son cœur humain." (VIGNAT, *loc. cit.*, p. 664.)

²² BAINVEL, *loc. cit.*, col. 292.

have extended to all the details pointed out in the course of this investigation, still, their statements, if followed to their logical conclusion, justify the supposition that they are inclined to accept such a view. How much soever Father Vermeersch may object to some of the foregoing assertions, his final statement may be quoted in confirmation of the same conclusion. "We worship," he says, "the living Heart of Jesus in order to find in it the theandric love which it symbolizes, and in order thus to elevate our thoughts through the latter, till we reach the uncreated love, of which the theandric love itself is the supreme benefit."²³

Finally one must not ignore the universal sentiment of the faithful which is a criterion *par excellence*, and as such an important factor in settling a disputed theological question concerning a determined and widespread devotion. It cannot be denied that the first exponents of this Devotion had a very imperfect idea of the true nature and extent of the love which constitutes its formal object. But, it is also manifest that they did not entirely eliminate the pre-incarnate love. They, however, laid a greater stress on the human love, elaborated it, and thus promulgated the Devotion. They unfolded the

²³ "Nous honorons le Cœur vivant de Jésus pour y trouver l'amour théandrique qu'il symbolise, et nous élever par ce dernier jusqu'à l'amour incréé, dont cet amour théandrique lui-même est un suprême bienfait." (VERMEERSCH, *op. cit.*, tom. II, ch. I, art. VI, p. 97.)

concept of this love by bringing it into relation with all the spiritual facts which can be gathered from Christian knowledge, but, above all, from our primary empirical and intellectual intuition, *viz., the Word was made flesh and dwelt among us.*²⁴ The expository side of the Devotion accentuated the human love, for it was more tangible and appealing. But from experience we know that the common people do not separate Christ from His Divinity. They view Him as God and man. Whether they are attracted by his words or works, even in His purely human manifestations, He is always God and man in their eyes. They never lose sight of His divine Personality. In every-day parlance the word *heart* expresses for them all the love a person is capable of exhibiting. While they do not make a clear-cut distinction between the created and the uncreated love, nevertheless, the Sacred Heart symbolizes for them the totality or plenitude of the love of the divine Person in Christ. Therefore, since the faithful fail to distinguish between the two loves, this should be an additional reason in favor of non-separation.

The foregoing remarks are not to be interpreted as advocating the fusion of the two loves into one. On the contrary, the investigation as a whole is calculated to bring out in clear relief the particular excellence and sphere of each love. But it may be

²⁴ *John I. 14.*

contended that, whereas there is no particular reason for such a definite separation, and, whereas the faithful mean to worship the entire love of the divine Person to whom their homages are paid, the two loves ought to be as one united formal object of the Devotion.

It does not require deep theological acumen, nor a special faculty of discernment to see that the decrees of the Sacred Congregation are in favor of promulgating the Devotion in this sense. It is imperative that the faithful, among whom this Devotion reached so high a degree of popularity should be instructed to the fullest extent on so important a factor of a devotion as the formal object must needs be. Hence their obscure notions must be clarified, and if they entertain any erroneous ideas, it is incumbent on the teachers of the Church to root out the tares in order that the wheat may grow in their soul.

All the reasons alleged in course of this exposition are based either on ecclesiastical documents or on sound theological principles. To give more force to the arguments adduced, the opinions of a few modern theologians have been quoted in the vernacular. Still, some one might take exception to the final conclusion on the ground that the Devotion, in its early stage, was not promulgated in that sense. Even if it must be admitted that such an assertion is

not entirely gratuitous, that admission would in no way militate against accepting the views advocated in the foregoing pages. To answer this objection the reader's attention is called to the following reasoning:

The Incarnation is the foundation of Christianity. All admit that in the sense of strictly logical evolution, in which the Christian doctrine maintained its individuality and identity throughout, the word germ may be rightfully applied to express the development of dogma. The whole initial Christian knowledge is contained in one sentence, *viz., The Word was made flesh, and dwelt among us.*²⁵ This primitive intuition forms the basis of what may be called the present technical concept of the whole Christian doctrine. Thus our initial knowledge of the Sacred Heart may also be considered as contained in one sentence, *viz., Behold the Heart which has loved men so much.* This is not a separate knowledge, but only a part of the original intuition or deposition. But if we may admit an evolution in the primitive Christian knowledge, in the sense above indicated, why could we not admit an evolution also in its ramifications, which are indissolubly united with it. The Devotion to the Sacred Heart is based on incontestable principles of Christology and Soteriology. It was approved and fostered by the Church.

²⁵ *John I. 14.*

Under her protection it progressed and was guided into the proper channel. She extended many privileges to its devotees and interpreted it for them. She never checks a devotion unless it fosters superstition, nor does she define it clearly until it is almost fully developed. Her final announcements, as a rule, are indicative of the general sentiments of the faithful. In our opinion the recent decree of April 4, 1900, clearly states that the Heart is to be considered as symbolizing the twofold love; hence, the question so defined can no longer be a purely speculative one.

A brief *résumé* of the whole investigation could be presented as follows: In the Devotion to the Sacred Heart, we worship the corporal Heart of the Word-made-flesh as the symbol of His love. The Heart being in physical harmony with the human love, on account of their mutual vital relationship, directly and immediately symbolizes the created love of Christ, but remotely also His uncreated love. By His uncreated love we mean the love which was the determining cause of His Incarnation. The spirit of the Devotion requires that we arrive at this love by a transition of thought, through the human love which in Him is to be viewed as having a vital *nexus* with the carnal Heart (*cor Dei-virile*). Thus the total material object of the Devotion is the *divine-human* (theandric) Heart of the Word-made-flesh. The total formal object of the Devotion is the

created and the uncreated love which the divine Person, the Logos, had for mankind, the former being symbolized by His physical Heart proximately and the latter remotely.

CHAPTER XI

HISTORICAL BASIS OF THE GREAT PROMISE

According to a letter which, as many contend, was directed by Blessed Margaret Mary to Mother de Saumaise, Our Blessed Lord promised signal spiritual favors to all those who communicate on nine successive First Fridays of the month. This is called the Devotion of the Nine Fridays, and its spiritual reward is generally designated by the name of the *Great Promise*. The present chapter is devoted to a consideration of the letter above mentioned.

To obviate all possibility of misunderstanding, it is necessary, at the very outset, to emphasize the fact that we do not intend to concern ourselves with the First Friday Devotion, strictly so called. That is a most salutary practice which cannot be encouraged with too much zeal and fervor. The reader's attention will be directed, almost exclusively, to those Holy Communions which, in order that their extraordinary spiritual benefits may accrue to the communicant, must be nine only in number, and must be received on nine consecutive First Fridays of the month.

Before any judgment may be pronounced on this subject, the rules of historical research demand that we first examine the document in which the promise in question was circulated. Our investigation shows that the belief in so extraordinary an efficacy of nine Holy Communions, when received in compliance with the prescribed conditions, is based upon a certain letter, the date of which, as ordinarily assigned, is May, 1688. Referring to the question of its date in one of his articles, Father Hamon says: "This date does not seem certain to me. The Annals of the monastery of Dijon cite a fragment of this letter, and date it as posterior to the time of February, 1689. Last year, at Roanne, I found an ancient manuscript in the Visitation convent of Paray which attributes to the same letter the date of October 13, 1687 or 1689, the last figure being illegible." ¹

This, however, is not the only regrettable defect. The letter is not autographic. At most it may be considered as the transcript of an original no longer extant. It is asserted that the correspondence that took place between Blessed Margaret Mary and Mother de Saumaise was guarded in the convent of Dijon up to the time of the French Revolution, when it disappeared, and has never been recovered. This missing epistle has been the occasion of much contention, and the controversy it created has been ex-

¹ HAMON, *Le Texte de la Grande Promesse du Sacré Cœur*, in the *Etudes Religieuses*, vol. XCV, p. 854.

pressed in unsparing words by those who argued that the *Great Promise* was founded on a document the authenticity of which, in their estimation, is very questionable, and the spuriousness of which would be demonstrable in the near future. The Church took no official part in this discussion; she left the matter unsettled, and, as little hope can be entertained for the recovery of the original manuscript, the problem is likely to remain unsolved.

Several plausible arguments have been adduced in favor of the authenticity of the letter, but their insufficiency is evident from the fact that they fail to carry conviction to a considerable number of theologians. Those attacking the authenticity of the letter bring forward numerous objections which, with the proofs and evidences at hand, cannot be satisfactorily answered. Therefore, one is free to take either side of the controversy. But before expressing an opinion it will be well for us to canvass the arguments.

The most important reasons ordinarily advanced in support of the assertion that the letter in question is an authentic copy, in substance corresponding to one actually written by the Beata herself, will now be considered.

Father Hamon, while championing this cause, rendered an inestimable service by making a scientific examination of the writings of Blessed Margaret Mary. He spent much time and energy in an

earnest endeavor to clarify mistaken ideas and to remove many untenable notions which the opponents of the *Great Promise* have entertained. His criticism is impartial, his premises are weighty, and his inferences generally justifiable. He is, without doubt, well qualified to pronounce judgment in this matter.

To justify their supposition that the letter referred to above was actually written by Blessed Margaret Mary, and forwarded to Mother de Saumaise, the defenders of the *Great Promise* adduced the following reasons.

1. A reference to a letter of such nature is found in the work of Bishop Languet, who published the most important life of Blessed Margaret Mary in 1729.² This allusion clearly states the contents of the letter, though not a single one of its words claims to be a quotation. The learned author declares that he had access to all the writings and documents which were apt to shed light on the life of Blessed Margaret Mary. Therefore, a statement proceeding from so well-informed a pen ought to be considered as conclusive. Father Hamon remarks: "We have heard the unjust and audacious criticism to which his work gave rise. It seems quite probable, though I have no unmistakable proofs at hand, that the Jansenists and Catholics opposed to the Devotion to the Sacred Heart, spoke disparagingly of

² LANGUET, *op. cit.*, book VII, p. 241.

this divine and incredible promise.”³ Moreover, it cannot be maintained without danger of misrepresentation that Bishop Languet received erroneous information, for up to the year 1789 the manuscript of the Beata was accessible to adversaries and defenders of the *Great Promise*. They could have ascertained and verified with very little effort the exact words of the Authoress at the Archives of the Visitation convent of Dijon. According to Father Vermeersch, it was in this convent that the writings of the Beata were kept in their original form.⁴

2. Again, this promise was known to the Community. Father Hamon has ascertained this fact by the following discovery. In the year 1715, when the canonical procedure preliminary to the Beatification of Blessed Margaret Mary was commenced, Sisters François-Rosalie Verchère and Péronne-Rosalie de Farges, while collecting the writings of their beloved Mother, were surprised at this letter, and, as he expresses it, “some exceptionally privileged souls without further delay wished to avail

³ “On connaît les injustes et audacieuses critiques soulevées par son ouvrage; il semble bien probable—je n'en ai pourtant pas de preuve certaine—que les jansénistes et les catholiques opposés à la dévotion au Sacré Coeur raillèrent la divine et incroyable promesse.” (HAMON, in the *Etudes Religieuses*, vol. XCV, p. 857.)

⁴ VERMEERSCH, *Pratique et doctrine de la Dévotion au Sacré Coeur*, tom. II, ch. III, p. 211.

themselves of the graces promised by the Sacred Heart." ⁵

3. It is scarcely possible that the Visitation nuns would have forwarded to Rome, with other writings of Blessed Margaret Mary, a letter the authenticity of which could be seriously questioned. On the other hand, it is certain that when the cause of her beatification was introduced, in the early years of the nineteenth century, a letter of this character was produced by the ecclesiastical officials who were appointed to investigate this cause. It was translated into Italian, and Father Thurston adds that "this certain passage was underlined as demanding further investigation at this or a later stage of inquiry." ⁶

4. Father Hamon believes that the Devotion of the Nine Fridays was not only known but practised by some Visitandine Communities as early as 1714. Thus Mother Louise-Henriette de Soudeilles and her subjects began it in January, 1714. ⁷

⁵ "Quand les soeurs commencèrent à recueillir les écrits de leur maîtresse bien-aimée, on fut frappé par la lettre de 1688. Quelques âmes d'élite voulurent, sans plus tarder, s'assurer les grâces promises par le Sacré Coeur." (HAMON, in the *Etudes Rel.*, vol. XCV, p. 857.)

⁶ THURSTON, *The Nine Fridays*, in the *Month*, vol. CI, p. 637.

⁷ "La Mère Louise-Henriette de Soudeilles, supérieure du monastère de Moulins, commença le premier vendredi de Janvier 1714, avec toute sa communauté, la série des neuf

5. The Sacred Congregation, having carefully examined the writings of the Beata, declared that it found nothing in them to warrant a theological censure.⁸ Furthermore, a decree dated September 22, 1827, issued on the strength of the evidence collected up to that time, gave all the assurances that the Church is willing to accept her in the ranks of those she beatified (*Nihil obstare, et procedi posse ad ulteriora*). Nor did this letter of Blessed Margaret Mary in any way interfere with her beatification, the decree of which was issued on the 19th day of August in the year 1864.

Those who deny that such a letter was written, base their opinion on the following arguments.

1. It must be admitted that Bishop Languet did have access to the *Memoirs* of the Beata. However, it can hardly be proved that at that particular juncture all her writings were collected and placed at his disposal to be made use of as a reference for his bibliography. It is well known that she corresponded with a number of persons who resided at a great distance from Paray, while Bishop Languet seems to be familiar mostly with those letters which were directed to the more prominent persons of the Visitation Community at large.

communions. Elle n'eut pas le temps de l'achever; le 24 avril, elle mourait dans des transports d'amour." (HAMON, in the *Etudes Rel.*, vol. XCV, p. 857.)

⁸ "Nihil hisce in Scripturis et Epistolis fuisse repertum theologica censura notandum."

2. No mention of the *Great Promise* is found in any letter or writing, with the exception of the letter she is supposed to have sent to Mother de Saumaise. Our knowledge regarding the Devotion of the Nine Fridays is confined solely to the information contained in the letter whose authenticity is questioned.

3. The profuse quotations from the writings of Blessed Margaret Mary, interspersed in the work of Bishop Languet to portray her character, should be interpreted as an argument rather against than in favor of the defenders of the Twelfth Promise. On page 241, at the bottom of which is the reference in question, are two long quotations, of which the upper one consists of nineteen and the lower one of eleven lines. After these two citations the Bishop gives an account of the *Great Promise* by alluding to it and interpreting it in his own words. Immediately after this, follows another quotation taken from the letter of the Beata directed to Mother Greyfier. Over half of the 384 pages, which form the work of Bishop Languet, is devoted to extracts taken either from the letters of Blessed Margaret Mary, or from the answers she received, or from her autobiographic *Memoir*, or finally from writings in which her superiors or acquaintances expressed their admiration for her virtues and holiness. In addition to these sources, the *Vie par les Contemporaines*, in which Sisters Péronne-Rosalie de Farges

and François-Rosalie Verchère relate the most important incidents of her life, is embodied in his work practically in its entirety, by way of citations. From all this it is patent that Msgr. Languet had a keen appreciation of the value of quotations. To all appearances, whatever authentic and autographic documents of importance were in his possession, he endeavored to reproduce in the original. At the end of his work, he reprints thirteen letters of Blessed Margaret Mary to Mother de Saumaise; but the letter in question is not one of them. Is it not curious, to say the least, that so learned and saintly a man did not attach more significance to this letter than merely state its contents in his own way, when he is so prodigal in quoting her exact words in matters of much less consequence?

4. Again, had her writings been open to public inspection up to the year 1789, according to Father Vermeersch,⁹ or up to 1792, according to Father Hamon,¹⁰ how are we to explain the silence of those who were so zealous in spreading this Devotion, and who ignored no essential feature that would serve to render it attractive in the eyes of the people? On the other hand, very few men would be inclined to gainsay the fact that if so reliable an account of such

⁹ *Pratique et doctrine de la dévotion au Sacré Cœur*, tom. II, p. 211.

¹⁰ *Le Texte de la Grande Promesse*, in the *Etudes Rel.*, vol. XCV, p. 857.

a revelation were traceable to the pen of the Beata, this would surely be considered an essential and pre-eminently appealing characteristic of the Devotion to the Sacred Heart. As the case stands, Fathers de la Colombière and Rolin make no mention of such a letter. Father Croiset, the first exponent of the Devotion to the Sacred Heart, makes no allusion to such a promise either in his work of 1691, or in his two consequent amplified editions, which left the press in 1694 and 1698. These three priests knew Blessed Margaret Mary personally, they corresponded with her, and were well informed regarding her supernatural visions. No one labored more ardently for the promotion and diffusion of this Devotion, no one exerted a greater effort to familiarize himself with all its phases than Father Galliffet; yet he is evidently ignorant of such a revelation, for he fails to make reference to it either in the first edition of his work issued in 1726, or in the revised and enlarged edition of 1732.

5. Moreover, it is quite inexplicable how a letter of so extreme importance could escape the attention of so many devotees of the Sacred Heart. It was not submitted to print or circulation before 1867, three years after the publication of the Decree of Beatification. This admission is made candidly even by the staunchest defenders of the *Great Promise*.¹¹ In the opinion of Father Bachelet the first

¹¹ THURSTON, *loc. cit.*, vol. CI, p. 636 foot-note.

176 DEVOTION TO THE SACRED HEART

steps in connection with the publication of the promise were inspired by the new impetus the Devotion to the Sacred Heart received in France about the year 1870.¹²

These points summarize most of the weighty arguments adduced respectively by the defenders and the opponents of the Twelfth Promise. They are drawn from various sources, and are calculated to shed some light on the question under consideration. The Church does not come to our assistance with an authoritative pronouncement in this important inquiry. After considerable investigation, Father Hamon remarks regretfully that there is little likelihood of the letter ever being found. And since the arguments fail to carry conviction as regards the authenticity of the letter, we can hardly censure those spiritual writers who qualify the *Great Promise* as doubtful.

A writer who signs himself "SACERDOS," disposes of the question in a very unsatisfactory way in the *American Messenger of the Sacred Heart*. "It is not our intention," he says, "to treat of the authen-

¹² "Dans les plus anciens manuels de la dévotion au Sacré Cœur, on trouve onze promesses sous la forme concise qu'elles ont gardée et dans l'ordre même où nous les plaçons encore. Longtemps, dans la plupart des feuilles, on n'en imprima pas d'autres. Ce ne fut que vers 1870, quand la dévotion au Sacré Cœur reçut en France une nouvelle impulsion, qu'une douzième fut ajoutée." (BACHELET, *La Grande Promesse du Sacré Cœur*, in the *Etudes Rel.*, vol. LXXXVIII, p. 385.)

ticity of the promise. We may say, however, that it would be very risky to call this authenticity in question, since it is found in the writings of Blessed Margaret Mary which have passed the scrutiny of the Roman Congregation."¹³ No comment need be passed on this remark. The difficulty to be confronted is of a more serious nature than the writer of the above cited article anticipated. The *Promotor Fidei*, A. M. Frattini, did not at all concern himself about the authenticity of the letter, he only wished to point out the untenableness of the belief that a revelation concerning the gift of final perseverance was likely to be communicated to Blessed Margaret Mary. However, we shall have occasion to recur to this point later.

¹³ "Ground of Hope," in the *American Messenger of the Sacred Heart*, 1898, p. 156.

CHAPTER XII

CONTENTS OF THE LETTER REFERRING TO THE GREAT PROMISE

The purpose of this chapter is to ascertain the contents of the letter whose authenticity has been considered in the foregoing pages. This step is necessary in order to form a clear idea as to the sense its wording conveys.

An insurmountable difficulty confronts us at the very outset. What form of the Twelfth Promise is to be accepted as the revealed one? There are no fewer than four different formulas, from which we must make a selection. The writer referred to above¹ states that "in the authentic life of Blessed Margaret Mary the promise occurs in two places." Then he gives the two forms in French, translates the first one into English and subjoins: "Unfortunately we have no means of finding out what Blessed Margaret Mary understood by the promise. She speaks of it in no other place, it seems, besides the two passages which we have given above, and in neither of them does she say anything about its meaning." The description is very realistic but

¹ SACERDOS, in the *Am. Mess. of the S. H.*, 1898, p. 156.

misleading. It is true that there are two distinct passages in the *Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, in which reference is made to the *Great Promise*. This work was edited by the Visitandines and consists of two volumes. The first volume, containing her life written by *Les Contemporaines*, gives the text by way of citation. In the second volume, which contains her own writings, the letter itself, directed to Mother de Saumaise, is given in full. The writer of the above mentioned article, therefore, has an erroneous idea which will permit a correction. His interpretation conveys the notion that the autobiography of Blessed Margaret Mary refers to the Twelfth Promise in two distinct places. Such a statement cannot be sustained, for it is not Blessed Margaret Mary herself that speaks. It is the *Contemporaines* (Visitandines) that quote her doubtful letter in the first volume, and the Visitandines of 1867 and 1876 respectively that republish the same letter from a transcribed source in the second volume. It is questionable whether even the *Contemporaines* had the autograph in their possession, since it was only a copy and not the original letter that they submitted to the Sacred Congregation. This latter statement is corroborated indirectly by the third and only authentic edition of the Beata's works which appeared in 1915 through the solicitude of Archbishop Gauthey.

Since there is no other criterion to enable us to

form a correct estimate of the relative value of the subsequent remarks, it is necessary to acquaint ourselves with the works of Blessed Margaret Mary. The investigation will involve a somewhat complicated question without the understanding of which it is impossible to pass a judgment on the subject under consideration.

Blessed Margaret Mary by order of Mother de Saumaise, her Superior in the convent, and her confessors, Fathers de la Colombière and Rolin, wrote a *Memoir* in which she relates the principal events of her life. Msgr. Bougaud ² says that the first edition of this manuscript of the Beata was published by Father Galliffet, who brought it out in conjunction with his treatise "*Sur l'Excellence de la Dévotion au Cœur de Jésus-Christ.*" In 1865, the same manuscript was re-edited by Father Daniel. Blessed Margaret Mary corresponded with both religious and lay persons. Her autobiography is still extant in the original, as also many of her autographic letters. Some of these were lost while others are preserved only in a transcribed form. In the year 1715, a movement commenced with episcopal approbation to collect juridical data preliminary to her beatification. On this occasion Srs. Péronne-Rosalie de Farges, and François-Rosalie Verchère composed a *Memoir* under the title of *Vie de la Bienheureuse*

² *Histoire de la Bienheureuse Marguerite-Marie*, ch. I, p. 35, foot-note.

par les Contemporaines, in which they give us an insight into her convent life. This manuscript was one of the sources from which Bishop Languet drew his information for the life of Blessed Margaret Mary.⁸ After his work was finished he returned the MS. to the archives of Paray. The Visitandines undertook to combine this latter work with the *Memoir* of the Beata, and in 1867 published a work entitled *Vie et Oeuvres de la Bienheureuse Margaret Marie*, in two volumes. Thus the above mentioned work is a combination of two distinct compilations of manuscript Memoirs. The first volume confines itself to the *Vie de la Bienheureuse par les Contemporaines*, while the second contains the *Memoire écrit par la Bienheureuse, sur l'ordre du Père Rolin, son directeur*. In 1876, the Visitandines issued a second amplified and revised edition of the same work, again in two volumes. Father Hamon expresses his disapproval of the changes and additions introduced into this latter edition. The third and the only reliable editon of all the documents appertaining to Blessed Margaret Mary was committed to print in 1915, of which we shall speak more extensively later.

Through this short survey of the nature, scope and history of the above mentioned work one is better qualified to appreciate the arguments of the opponents of the Twelfth Promise as well as those of its

⁸ LANGUET, *op. cit.*, *Discours*, p. 52.

defenders. If, as Father Hamon says, the two Sisters who collected the Beata's writings were astonished to find such a letter among them, why does not Father Galliffet, who was the first to publish her *Memoir*, make at least a passing reference to it? Again, if the Visitandines possessed such a treasure in its authentic form, why did they hesitate for so long a time before they placed its contents before the public? Father Thurston's investigation proves that the *Great Promise* was not printed before 1867.⁴

On the other hand it is hard to reconcile with the foregoing statements Bishop Languet's reference, from which it would seem that the Visitandines who compiled the *Vie et Oeuvres de la Bienheureuse* and gave it to him to be used as a source for his work, either possessed such a letter or at least made a deposition that such a letter had actually been written. Had he been in possession of an autographic document he would surely have quoted it, for, as has already been observed, he cited many others of considerably less importance. Nor can it be said that he did not attach enough weight to it to convey its contents with the exact words of the Beata. A letter indeed might have been placed before him, but — because it was only a transcription of the one said to have been written by the Beata — this reason might have induced him to refrain from quoting it.

⁴ THURSTON, "*The Nine Fridays*," in the *Month*, vol. CI, p. 636.

There are many incidents related in his work, and connected with the life of Blessed Margaret Mary, which he draws solely from the authority of eye-witnesses whose testimony he judges to have been reliable. Could it not be supposed that he received his information *viva voce*, and, placing implicit confidence in the trustworthiness and reliability of his informants, accepted it as a fact?

Be that as it may, no one claims to quote the text of the Twelfth Promise according to a prototype manuscript. Even Father Hamon, who made a thorough scrutiny of her writings, and familiarized himself with all the documents the Visitation Nuns possess bearing on this subject, does not draw its wording from such a manuscript, though fully cognizant of the fact that it would considerably strengthen his position. The supposition that up to the French revolution the writings of Blessed Margaret Mary were accessible to the public does not help to solve the difficulty. How is one to infer which writings were preserved in autographic exemplars up to that time? On July 22, 1715, only fifty-eight autographic and thirty-nine copied letters were produced for the process of beatification. This collection of autographs contained eighteen letters to Mother de Soudeilles, four letters to Mother de Buisson, fourteen letters to Sr. Felice Madelaine (de la Barge), ten to the Sisters de Monruant, Ursulines at Paray, and twelve to her brother

Chrysostom Alacoque. Among the copies, at this rate, are to be computed the twenty-seven transcribed letters to Mother de Saumaise, one to Sr. Joly, and eleven fragments preserved in the Memoir of Mother Greyfier. Of these fifty-eight autographs ten were lost, but the thirty-nine copied letters were all preserved. Therefore, it would appear from the most authentic account ⁵ that *of the twenty-seven letters written by Blessed Margaret Mary to Mother de Saumaise, and presented for the process of beatification on July 22, 1715, not a single one was an autograph of the Beata*. It is true that some of her autographic letters were discovered since that time, but the letter which concerns us most is not one of them, and even at present we possess only three autographs of the forty-eight letters which she was supposed to have written to the Superior of Dijon, Mother de Saumaise. Two of these autographs are preserved at the convent of Nevers and one at Rennes.

If only a reproduction or transcription of this important letter was presented to the Sacred Congregation in the year 1715, then the autograph, in all likelihood, must have been lost long before the French revolution. This might explain the attitude

⁵ *Vie et Oeuvres de la Bienheureuse Marguerite-Marie Alacoque*, publication du monastère de la visitation de Paray-Le-Monial, par les soins de Monseigneur GAUTHEY, Archevêque de Besançon, Paris, 1915, tom. II, pp. 207-215.

of Bishop Languet who chooses to narrate its contents rather than quote it verbatim. What was it that brought about the destruction of this letter, what circumstances occasioned its disappearance, who can testify to having read it in the original, remain questions difficult of satisfactory solution.

We shall now proceed to compare the different formulas of the letter under investigation. The first volume of the Visitandine editions 1867 and 1876 gives one rendition of the promise,⁶ and the second volume of the same two editions gives another.⁷

The two renditions are at variance in ten different points, though the meaning they convey is substantially the same. The fact that the Visitandines attached equal value to both these forms, for they published both in the same work without any discrimination, shows that they themselves entertained a

⁶ "Je te promets, dans l'excès de la miséricorde de mon Coeur, que son amour *tout-puissant* accordera à tous ceux qui communieront *les premiers vendredis, neuf mois de suite*, la grâce de la *pénitence finale*, qu'ils ne mourront point dans ma disgrâce, ni sans recevoir *leurs sacrements*, et qu'il se rendra leur asile assuré à *cette heure dernière*." (*Vie et Oeuv.*, ed. 1867, vol. I, p. 291; again, ed. 1876, vol. I, p. 318.)

⁷ "Je te promets dans l'*excessive* miséricorde de mon Coeur, que son amour *tout puissant* accordera à tous ceux qui communieront *neuf premiers vendredis du mois, tout de suite*, la grâce *finale de la pénitence*; qu'ils ne mourront point *en sa* disgrâce ni sans recevoir *les sacrements*, mon divin Coeur se *rendant* leur asile assuré *en ce dernier moment*." (*Vie et Oeuvres*, vol. II, ed. 1867, p. 159; again, ed. 1876, vol. II, p. 196.)

doubt as to its exact wording. Nor did they intend to accept the form handed down by *Les Contemporaines* of 1715, as the only authentic one.

The third form of the promise is found in the work of Bishop Languet.⁸ This is not a quotation of the original promise, but only an interpretation of it given by the author. However, in substance it agrees with the foregoing. It prescribes the performance of the same number and kind of spiritual exercises. It specifies the same time, at which they are to take place, but the reward is not to be expected with the same absolute assurance, as expressed by the other two forms. For after one has complied with the required conditions, he *may entertain a hope of receiving the sacraments of the Church and the grace of final repentance before dying*.⁹

The fourth version of the Twelfth Promise is found in a manuscript discovered by Father Hamon

⁸ "Dans une autre Lettre elle prescrit une pratique pour honorer le Coeur de Jesus-Christ; pratique qui lui étoit familiere, et que notre Seigneur lui avoit suggerée, en lui faisant esperer la grace de la pénitence finale, et celle de recevoir les Sacramens de l'Eglise avant que de mourir, pour ceux qui l'observeroient. C'étoit de faire une neuvaine de Communion à cette intention et pour honorer le Coeur de Jesus-Christ; en plaçant chacune de ces Communions à chaque premier vendredi du mois, pendant neuf mois de suite." (*La Vie de la Vénérable Mere Marguerite-Marie*, Paris, 1729, book VII, pp. 241-242.)

⁹ "En lui faisant esperer la grâce de la pénitence finale et celle de recevoir les Sacremens de l'Eglise avant que de mourir."

in 1902 in the library of Joseph Déchelette. This form, in his estimation, is the nearest approach to the original. However, he fears that in his decision he may have been unconsciously actuated by the self-love of a fortunate investigator.¹⁰ The difference between this and the one taken from the first volume of the *Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, ed. 1867, p. 291, is insignificant. Still, for the sake of comparison it will be advisable to reproduce it in its entirety.¹¹

The same author refers to a fifth version which he does not quote, but maintains that in a fragmentary form it can be verified in the *Annales du Monastère de Dijon*.¹²

This will suffice as to the different versions of the Twelfth Promise. From their comparison it is manifest that they are not altogether uniform, nor

¹⁰ "Elle me paraît, de toutes celles que je connais, la plus voisine de l'autographe. Toutefois, il pourrait se glisser dans mon appréciation un peu de l'égoïsme inconscient du chercheur heureux." (HAMON, *La Grande Promesse du Sacré Cœur*, in the *Etudes Rel.*, vol. XCV, p. 855.)

¹¹ "Et un jour de vendredi, pendant la sainte communion, il fut dit ces paroles à son indigne esclave, si elle ne se trompe: Je te promets, dans l'excessive miséricorde de mon Cœur, que son amour tout-puissant accordera à tous ceux qui communieront neuf premiers vendredis *des mois de suite* la grâce de la *pénitence finale*, ne mourront point en sa disgrâce, ni sans recevoir leurs sacrements [...] se rendant leur asile assuré en ce dernier moment." (HAMON, in the *Etudes Rel.*, vol. XCV, p. 856.)

¹² In the *Etudes Rel.*, vol. XCV, p. 854, note.

do they differ substantially. They all promise the grace of final repentance and the last Sacraments. An important distinction, however, is not to be overlooked. While three of the forms give an absolute assurance of the above mentioned reward, Bishop Languet's formula premises it with the words: *En lui faisant espérer* which may be rendered into English: *And leading her to hope, i. e.,* for the graces mentioned.

It is hardly possible to determine which of these forms, if any, is identical with the original. Father Hamon's investigation has only made the matter more complicated and the solution of the difficulty more hopeless. He points out ¹³ that the *Vie de la Bienheureuse par les Contemporaines*, on which Bishop Languet founded most of his statements and from which he quoted many of her letters, is full of citations that do not correspond faithfully to the original autographic writings of the Beata. Hence he infers that Bishop Languet's life is not reliable in all its particulars. He pronounces the same criticism on the works of Father Croiset. ¹⁴ He admits that the works of Fathers Daniel and Bougaud were composed according to the modern methods of hagiography but points out a number of inexact

¹³ "*Les Vies de la Bienheureuse Marguerite-Marie Alacoque*," in the *Etudes Rel.*, vol. XCI, p. 620 sq.

¹⁴ "Le Père Croiset et Mgr. Languet ne se montrent pas suffisamment historiens; il veulent surtout édifier." (*Loc. cit.*, pp. 723 and 724.)

quotations in them.¹⁵ Yet, all these writers claim to have consulted the original documents. The explanation for all this can be found in the subsequent statements of the Visitandines. They admit that many modifications were introduced in their edition of the *Vie par les Contemporaines*.¹⁶ Thus they have interpolated certain documents whose addition they considered necessary to complete the work. In this connection we can sympathize with Father Hamon, who, after having perused these changes, censures the Visitandines for their action and disapprovingly remarks that they ask too much indulgence when they attempt to characterize these alterations by the appellation "*quelques améliorations de style*."¹⁷

Yet these interpolated documents were consulted by all the authors who wrote on the question which we are considering. Father Hamon passes an un-

¹⁵ *Loc. cit.*, pp. 729 ff.

¹⁶ "Quant aux documents fournis par les Mères Greyfié et de Saumaise, les Contemporaines en avaient omis quelques fragments, pour des raisons qui n'existent aujourd'hui. Nous les avons intercalés à leur place pour que l'oeuvre fût entière. Nous avons de même intercalé en leur lieu de précieux fragments trouvés dans nos archives, et appartenant à l'époque des Contemporaines." (*Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, vol. I, p. 21.)

¹⁷ "A mon humble avis il eut mieux valu publier le texte sans y rien modifier, et mettre corrections et changements en note. C'est toutefois montrer beaucoup d'indulgences que de les appeler 'quelques améliorations de style.'" (HAMON, *loc. cit.*, vol. XCI, p. 732, foot-note.)

favorable judgment also on the *Memoir* of Blessed Margaret Mary as edited by Father Galliffet. He contends that, in spite of the fact that five Sisters of Paray confirmed it by their signature and the title page bearing the words *Copie Fidèle*, the edition contains many inexcusable errors.¹⁸

From the foregoing statements one would be inclined to think that in the course of our investigation we have strayed into a labyrinth without a clue to find our way out. No authors up to the present have been exact in their quotations taken either from the *Memoir* of the Beata, or the *Vie et Oeuvres par les Contemporaines*. Even the official edition of the Visitandines, printed in 1867 and 1876, cannot be trusted in every particular on account of the additions of certain supplements which, as they say, were taken from ancient manuscripts copied from the original, and preserved either at the Visitation convent of Paray, or at the hospital of the same village, or in other religious houses, the autographs having disappeared.¹⁹ Father Hamon may, therefore, legitimately draw the inference that even in the second volume of the *Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, which contains her letters

¹⁸ HAMON, *loc. cit.*, p. 731, foot-note.

¹⁹ "Un certain nombre de lettres et d'avis sont 'tirés d'anciens manuscrits copiés sur les originaux et conservés soit à la Visitation de Paray, soit à l'hospice de la même ville, soit en d'autres maisons religieuses' les autographes ont disparu." (HAMON, in the *Etudes Rel.*, vol. XCI, pp. 733-734.)

and Memoirs, only those writings are to be considered authentic of which the autograph is extant.²⁰

The regrettable fact that such liberties were taken with the works of Blessed Margaret Mary tends to confirm the opinion entertained by some that the text of the letter in question cannot be trusted. If even the two Visitandines who composed her *first* life by using her own writings, cannot be believed; if they eliminated certain expressions and supplanted them with others; if neither the text of Fathers Croiset, Languet, Galliffet, Daniel and Bougaud can be trusted, for they have all alike taken liberties when quoting the Beata, can we for a moment imagine that the wording of the letter containing the Twelfth Promise remained intact? Father Hamon admits that the letter as cited is not the composition of the Beata word for word, but assures us that *to the best of his knowledge no essential idea or clear fact underwent a modification in it, nor was anything added to the primitive text.* Communion for nine First Fridays of the month, the grace of final repentance, not dying without the reception of their Sacraments, practices so definite and a promise so solemn cannot be interpolations.²¹

²⁰ "Dans ce volume même, on ne doit pourtant considérer comme entièrement authentiques que les seuls écrits dont nous possédons encore les autographes." (HAMON, *loc. cit.*, p. 742.)

²¹ "Quand on transcrivit les écrits de la Bienheureuse, souvent on les abrégéa pour des raisons que je n'ai pas à donner

Another serious objection which the defenders of the *Great Promise* find very hard to answer satisfactorily, is the fact that it was not published till 1867, according to Father Thurston,²² or till 1870 according to Father Bachelet.²³ Up to that time all leaflets contained only eleven promises in the order in which they are placed nowadays. The Twelfth Promise was added about the year when the Devotion to the Sacred Heart received a new impetus in France.²⁴

Nor are the Visitandines in possession of a record to prove that any persons practised it, with the possi-

ici, souvent on les corrigea pour supprimer des fautes de français, qui n'en étaient, pas toujours, ou les accommoder au goût des délicats, qui n'était pas toujours le bon goût; jamais, au moins à ma connaissance, on n'a modifié ni une idée essentielle, ni un fait bien net; jamais on n'a rien ajouté au texte primitif. Communion des neuf premiers vendredis du mois; grâce finale de la pénitence; mourir sans recevoir leurs sacraments, des pratiques si précises, une aussi solennelle promesse, ne peuvent être des interpolations." (HAMON, in the *Etudes Rel.*, vol. XCV, p. 855.)

²² THURSTON, "*The Nine Fridays*," in the *Month*, vol. CI, p. 636, foot-note.

²³ *Etudes Rel.*, vol. LXXXVIII, p. 386.

²⁴ "Dans les plus anciens manuels de la dévotion au Sacré Cœur, on trouve onze promesses sous la forme concise qu'elles ont gardée et dans l'ordre même où nous les plaçons encore. Longtemps, dans la plupart des feuilles, on n'en imprima pas d'autres. Ce ne fut que vers 1870, quand la dévotion au Sacré Cœur reçut en France une nouvelle impulsion, qu'une douzième fut ajoutée." (BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, pp. 385-386.)

ble exception mentioned by Father Hamon. He states a fact for which he fails to give his authority. On the first Friday of January, 1714, Mother Louise-Henriette de Soudeilles, with her whole community, engaged in making the nine Fridays, but did not complete them, having passed away on the 24th of April of the same year.²⁵

Again the same author says that when the two Sisters, Françoise-Rosalie Verchère and Péronne Rosalie de Farges, commenced the collection of the writings of the Beata for the canonical procedure of her beatification, they were surprised to find such a promise. As has already been pointed out, they submitted only a transcript of the supposed original letter to the Sacred Congregation. Hence, it may be concluded with safety that the autograph was not accessible to them. Furthermore, they were the best friends of the Beata, and yet knew nothing of the promise, for in case of the contrary supposition their surprise would be entirely out of place. Therefore, since Blessed Margaret died in 1690, for twenty-four years, nobody knew anything about the promise except Mother de Saumaise, provided the letter was actually written to her, and

²⁵ "La Mère Louise-Henriette de Soudeilles, commença le premier vendredi de janvier 1714, avec toute sa communauté, la série des neuf communions. Elle n'eut pas le temps de l'achever: le 24 avril elle mourrait dans des transports d'amour." (HAMON, in the *Etudes Rel.*, vol. XCV, p. 857).

the community of Moulins, provided that Father Hamon drew his information from a reliable source. Yet the revelation narrated in this letter was of such a character that the pious Superior of Dijon could hardly have refrained from publishing it among the different Communities, especially after she herself had become a sincere devotee of the Devotion to the Sacred Heart. Is it not strange that she should ignore the contents of the letter of which she was the recipient, and the Community at Moulins, of which Mother de Soudeilles was the Superior, should put it in practice for the first time?

Again, it is well known that Blessed Margaret Mary in her zealous endeavor to win her companions as well as persons living in the world to the Devotion to the Sacred Heart, used every legitimate means to accomplish her design. Yet her writings do not contain a single exhortation to practise the nine Fridays. It would seem that the holy religious did not attach a particular importance to the *Great Promise*, or did not consider it apart from the other manifestations concerning the First Fridays on which Christ asked a special reparation. We find her exhorting her followers to a special worship of the Sacred Heart on *all First Fridays of the month*, Confession and Holy Communion being insisted upon in particular.²⁶ Even Father Thurston admits that "Blessed Margaret Mary does not appear to have

²⁶ *Vie et Oeuvres*, ed. 1867, vol. II, pp. 90, 132, 237, etc.

attached any exceptional significance or importance" to this singular revelation.²⁷

It goes without saying that after the *Great Promise* had once been printed and diffused among the different nations of the world in their several vernaculars, it enjoyed a considerable popularity. There is nothing that men of Christian faith dread more than the uncertainty of salvation. This tormenting doubt they considered settled with moral certainty when the text of the Twelfth Promise came to their notice. What is more, ecclesiastics of note were not wanting who confirmed their opinion even from the pulpit. Nothing more natural, therefore, than to embrace such a devotion. We shall have occasion to speak on this point more fully in the following chapter.

²⁷ THURSTON, in the *Month*, vol. CI, p. 627.

CHAPTER XIII

INTERPRETATION OF THE TEXT OF THE GREAT PROMISE

The *Great Promise*, as has been pointed out, is couched in different forms. Since the purpose of this chapter is to submit it to interpretation, we shall be obliged to select one of its versions.

1. The formula of Bishop Languet, not being a quotation, has never been taken as a model for such. The other three renditions of the Twelfth Promise have equal value. For the time being we shall give preference to the text which is found in the second volume of the *Vie et Oeuvres de la Bienheureuse Marguerite-Marie* published by the Visitandines of Paray in 1876, p. 196. It runs thus: "*One day on a Friday, during Holy Communion He said these words to His unworthy slave (servant), if she is not mistaken: I promise thee, in the excessive mercy of my Heart, that its all powerful love will give the grace of final repentance to all those who communicate nine successive First Fridays of the month; they will not die in its displeasure, nor without receiving their Sacraments, My divine Heart rendering itself their assured refuge in that last mo-*

ment.”¹ The first difficulty presenting itself is the expression of doubt: *Si elle ne se trompe* (If she is not mistaken). A passage found in the Memoir of Mother Greyfier sheds a sufficient light on this point to explain it satisfactorily. This Superior advises the Beata that in connection with her supernatural visions, for the sake of humility, she should make frequent use of terms expressive of doubt as, *e. g.*, *It seems to me*, or *If I am not mistaken*. It can be presumed that Blessed Margaret Mary in this particular instance acted in conformity with the above suggestion. She was, furthermore, instructed even to disclaim the revelation in case her Superiors, or those who have the right to investigate it, pronounced against it.² A perusal of her writings will disclose that she used the above quoted

¹ Un jour de vendredi, pendant la sainte Communion, il dit ces paroles, à son indigne esclave, si elle ne se trompe: Je te promets, dans l'excessive miséricorde de mon Coeur, que son amour tout-puissant accordera à tous ceux qui communieront neuf premiers vendredis du mois, tout de suite, la grâce finale de la pénitence; ils ne mourront point en sa disgrâce, ni sans recevoir leurs sacrements, mon divin Coeur se rendant leur asile assuré en ce dernier moment.”

² “Je lui disais pourtant de ne point parler des grâces extraordinaires qu'elle recevait qu'en termes douteux, comme, il me semble, ou, si je ne me trompe, et de ne s'y point fier avec tant de fermeté qu'elle ne fût prête à s'en départir, sous le jugement des personnes qui lui seraient supérieures ou qui auraient droit d'en faire l'examen. Elle m'a paru toujours très fidèle à cet avis.” (*Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, ed. 1915, tom. I, p. 175.)

expression with frequency. In this connection it will be well to note a very appropriate remark of Father Thurston: "We do not invariably find this note of doubt in the saint's description of her supernatural experiences, especially when we are dealing with her autograph."³ Moreover, the advice of Mother Greyfier also complicates matters to some extent. It is conceded that the saints did not always comprehend all their supernatural visions with clarity. Hence, in case they wished to commit them to writing, unless convinced of their real significance, they couched them in words expressing an ambiguity. But as it is, we are at a loss to determine now whether Blessed Margaret Mary premises the dubitative terms in obedience to Mother Greyfier's counsel, or because she failed to have a clear comprehension of the full meaning and scope of the revelation.

2. It is clear that, in order to gain the reward of the *Great Promise*, Holy Communion must be received on the First Friday of every month, for a period of nine consecutive months. No warrant can be found in the writing of the Beata justifying the supposition of some spiritual writers that in case one of the Fridays happens to be Good Friday it will suffice to prolong the devotion by one month. This is a modern, private conjectural interpretation

³ THURSTON, "*The Nine Fridays*," in the *Month*, vol. CI, p. 637.

on which the Church, up to the present, has failed to take a definite official stand. Therefore, the devotional manuals are to be reprehended when, without an adequate warrant, they state with certainty that the intervening Good Friday does not break the chain of the requisite nine First Friday Communions.⁴ Until an official pronouncement shall be made on this matter we cannot urge strongly enough the acceptance of the interpretation that in case the succession of the First Fridays has been interrupted, even by circumstances over which the communicant had no control, the devotion must be re-commenced.

3. There are two things to be noted in connection with the reward which is to accrue to the communicant from the reception of the nine Holy Communions, *viz.*, (1) the grace of final repentance (*la grâce de la pénitence finale*); (2) the Sacraments (*les Sacraments*). In one version we read *la grâce finale de la pénitence*, and in another *la grâce de la pénitence finale*. Since it is evident that these two references to this particular grace intend to convey the same meaning it may justly be concluded that all the forms of the *Great Promise* concur in assuring the grace of final repentance. To the word

⁴ Against this point sins the manual entitled: "*Catéchisme de la dévotion au Sacré Cœur, par un prêtre Oblat de Marie Immaculée*," p. 257. Paris, 1902. Again, "*Trésor Spirituel de la Dévotion au Sacré Cœur de Jésus, Chapelain de Montmartre*," vol. I, p. 218. Paris, 1902.

pénitence the meaning of repentance was attached in the time of Blessed Margaret Mary. The qualifying adjective *finale* specifies the time at which this special grace is to be expected. The death-bed repentance in French is *la pénitence au lit de la mort*. Father de la Colombière in his sermon entitled *Sur la pénitence différée à la mort* gives an excellent example of the use of the French word *pénitence*. The interpreters lay great stress on this part of the reward, the sacraments not being absolutely necessary, since Christ, if He so desires, can render a soul with such a special grace a pleasing object in His sight, irrespective of whether it had previously received the last sacraments or not. Therefore, since the grace of final repentance irrevocably decides the fate of the soul which *hic et nunc* is on the verge of embarking for eternity, the signification of the promise will resolve itself principally into the interpretation attributed to the first reward.

Ecclesiastics, conversant with the various phases of the Devotion to the Sacred Heart, suggest three leading interpretations to be attributed to this grace. We shall present a brief treatment of each opinion individually.

(A) Father Ramière, for a long time the official head of the League of the Sacred Heart, represents no small circle of followers. In his estimation Christ promises a guarantee of only a little more than the ordinary help at the hour of death to the

compliant with the prescribed conditions. He affords us reasonable grounds of expectation that He will be with the dying in a special manner at that momentous hour upon which eternity depends. He extends the hope of a particular grace, but gives no assurance concerning the co-operation with it. He promises also to give a special opportunity of receiving the sacraments one may stand in need of. Summarizing all the foregoing interpretations we may say: "He holds out the certainty of extraordinary favors at the hour of death, but gives no certainty of final repentance."⁵

(B) Father Bachelet interprets the Promise somewhat differently. In his belief it is analogous to the Scapular Promise. Père Theophile Raynaud⁶ states that the promises attached to the Scapular will be infallibly verified, provided the wearer complies with two kinds of conditions, *viz.*, the common and the particular conditions. The former comprise the observances prescribed for the faithful in general, while the latter are limited to those required of the members of the Confraternity in particular. Basing his opinion on this explanation, Father Bachelet avers that one may expect the realization of the *Great Promise* only after having complied with the requirements of the ordinary

⁵ SACERDOS, "*Ground of Hope*," in the *Amer. Mess. of the Sacred Heart*, 1898, p. 157.

⁶ *Summa Aurea*, vol. V, col. 502.

means of salvation as well as with those of the Nine Fridays' Devotion. In his estimation the Twelfth Promise has no more force than the words of Sacred Scripture: "He that eateth my flesh and drinketh my blood hath everlasting life";⁷ or, "He that eateth [that bread], and drinketh [the blood] unworthily, eateth and drinketh judgment to himself";⁸ or again, "For we are saved by hope";⁹ or, finally "For alms delivereth from death and the same is that which purgeth away sins, and maketh to find mercy and life everlasting."¹⁰

Just as one healthy organ does not imply the general health of the body, so one of these means taken separately cannot be the whole cause of salvation. These conditions are to be viewed in the light that each of them individually is a partial contributor towards our last end, and all collectively will actually bring it about. The same opinion is advocated by Bellarmine.¹¹ Father Bachelet justifies his

⁷ *John* VI, 55.

⁸ *I. Cor.* XI, 29.

⁹ *Rom.* VIII, 24.

¹⁰ *Tobias*, XII. 9.

¹¹ "Saepenumero scriptura divina tribuit vim justificandi, aut etiam salvandi, diversis rebus . . . neque tamen ullus est, qui inde colligat, solum timorem, aut solam spem, aut solam elemosynam, aut solum verbum sine fide et dilectione, aliisque ad eundem finem requisitis, sufficere posse ad salutem. Sic igitur etiamsi detestationi peccatorum et orationi alicubi Scriptura iustificationem tribueret; non tamen colligere deberet, sola illa sufficere, sed illa quidem vim suam habere et plane

interpretation by the words of Benedict XIV concerning the efficacy of the Scapular Promise. No person will escape eternal punishment by the mere fact that he wears the Scapular if during his life he was guilty of sinful excesses. No person will be saved by the mere fact that he wears a Scapular without having performed other meritorious works to deserve such a reward. Eternal salvation presupposes good acts and perseverance in such acts.¹² That such was the belief of Blessed Simon himself is evident from his own words: "My Brethren, endeavor to assure your salvation by the performance of good works."¹³

(C) Father Vermeersch is the staunchest advocate of a third mode of interpretation. According to his judgment no analogy can be established between the reward which Sacred Scripture attaches

iustificare si cetera non desint." (BELLARMINE, *Opera Omnia*, tom. III, tract *de Poenitentia*, lib. II, c. VII, p. 644.)

¹² "Aussi, dit Benoît XIV, dans la révélation du Bienheureux Simon, on ne lit pas que celui qui a porté le scapulaire sera par cela même, et par cela seul, préservé du feu éternel, sans qu'il ait jamais fait autre chose. Il faut de bonnes oeuvres, pour le salut éternel, et il faut la persévérance dans le bien." (BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, p. 390.)

¹³ "Mes frères, dit saint Simon Stock avec l'apôtre saint Paul, efforcez-vous d'assurer votre vocation par la pratique des bonnes oeuvres." (SERAPION a S. ANDREA, *Scapulierbüchlein der Karmeliterbruderschaft*, Graz., 1869; *ibid.*, BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, p. 390, and BERINGER, p. 197.)

to various individual acts and the reward guaranteed by the *Great Promise*. Sacred Scripture, he argues, reveals to us the ordinary economy of salvation. It is to be considered as a composite whole, consisting of different parts, of which each contributes its share towards the integration of the whole. Each passage helps to explain the others. Therefore, a special recommendation of a certain good disposition or meritorious work means to emphasize the particular place which these hold in conjunction with the other acts, but does not point out a new merit possessed by them separately. Such passages are related to others with which they form a harmonious whole, and depend on them for their full signification. But in the case of the Twelfth Promise no such interpretation can be advocated without doing violence to the text. The *Great Promise* is complete in itself, not dependent on, or correlated to, any other; therefore, in interpreting it we must take the full scope and range of its contents unrestrictedly.

Furthermore, Christ in the Sacred Scripture promises life everlasting to those who eat His flesh and drink His blood. He does not specify the frequency of this participation in his flesh and blood. It is to endure throughout our life, and according to the practice prescribed by the discipline of the Church. Parallel is the case regarding the grace attached to the Scapular. One must, Vermeersch

maintains, be invested with it at the hour of death. This presupposes a kind of negative perseverance till the last moment of our terrestrial sojourn when the designated favor is to be bestowed. But the *Great Promise* is not conditioned by, or subordinated to, a practice of indefinite duration, for the indicated conditions can be satisfied long before death overtakes us. It is particularly in this feature Father Vermeersch places the excellence of the Nine Fridays' Devotion.¹⁴

He argues further that the grace of God can surely triumph over the weakness as well as over the obstinacy of man. It is undoubtedly capable of preventing presumption and hardening in sin. Without grace man is unable to persevere in justice, and God can give anyone a sufficient grace which He foresees will eventually be efficacious. He may lay down certain conditions for its acquisition, or may bring about the same result absolutely, *i. e.*, without any conditions whatsoever. In the present case God will not bestow this grace unless certain conditions are verified beforehand. Since, however, according to the general rule of interpretation, the literal sense is to be preferred, unless something

¹⁴ "La promesse de Notre Seigneur n'est subordonnée à aucune pratique de durée indéfinie. Longtemps même avant la mort, il peut être pleinement satisfait à toutes les conditions. Voilà ce qui fait la spécialité et l'excellence de la Grande Promesse." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. II, p. 225.)

obviously militates against it, therefore, he concludes, all those who fulfill the prescribed conditions are morally certain of their salvation.¹⁵

The disposition with which these Holy Communion should be received is (1) the state of grace, (2) the intention of not neglecting one's spiritual obligations in the future, (3) in honor of the Sacred Heart as a reparation to make amends for the ingratitude of men, (4) special intention of gaining the grace offered by the Twelfth Promise. Father Vermeersch rejects the opinion of Father Smith who claims that a high degree of fervor must be manifested in the reception of these nine Holy Communion in order that the promised grace may be granted. Bainvel clings to the opinion of Father Vermeersch by claiming that the promise is absolute, and presupposes as a condition only the worthy reception of the nine Holy Communion at the time specified. It promises final perseverance, he says, purporting penitence and the last Sacraments, but only in the degree necessary.¹⁶

¹⁵ "Ceux qui communieront neuf premiers vendredis de suite avec des dispositions voulues auront tous la grâce de la persévérance finale. Et, par conséquent, les fidèles qui, de bon coeur, s'efforcent de réaliser cette condition sont moralement assurés de leur salut." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. II, p. 226.)

¹⁶ "Ce qui est promis, ce n'est pas la persévérance dans le bien pendant toute la vie: ce n'est pas non plus la réception des derniers sacrements en toute hypothèse, c'est la persévérance finale, emportant la pénitence et les derniers sacre-

The advocates of the third mode of interpretation, therefore, maintain that if we stand by the plain and obvious meaning of the language none of those who make the Nine Fridays duly are to be excluded from the moral certainty of a happy death. In their estimation the grace of final perseverance spoken of in the *Great Promise* is an efficacious grace and will infallibly obtain the consent of the will.¹⁷

But what is to be said about those who presume that their salvation is secure irrespective of the kind of life they lead in the future, provided they have made the Nine Fridays. We are to distinguish whether this presumption on their part arose before they engaged in the devotion or after they terminated it. No provision is made for those in whose case this presumption arises concomitantly with the devotion. In the first case they would lack the necessary disposition and consequently have no right to the promised reward. As to the second case the interpretations disagree. Father Bachelet believes that those who by a consequent presumption become hardened in the state of sin, by this very act place

ments dans la mesure nécessaire. Ceux-là ne comprennent rien à la dévotion de l'amour, que ces grandes promesses scandalisent, ou qui n'y voient qu'un encouragement à mal faire." (*Cœur Sacré de Jésus (Dévotion au)*," in the *Dictionnaire de Théologie Catholique*, col. 332.)

¹⁷ SACERDOS, in the *American Mess. of the Sacred Heart*, 1898, p. 158.

an impediment in the way of the realization of the *Great Promise*. Even those who by mere human weakness, without any presumption on their part, transgress the commandments of God, by this very fact lose their assured title to this special divine assistance. However, we should not hesitate to state, he says, if not absolutely at least as something plausible and especially to be hoped for, that the Heart of Jesus will remember in opportune time the right these sinful souls acquired by the performance of the Nine Fridays' Devotion, and causing the obstacle to disappear, will simultaneously revive the right which is suspended in some way on account of their state of sin.¹⁸

Father Vermeersch treats with the same severity those souls whose presumption arose before they engaged in the devotion. But after they have once performed it with the necessary disposition and good intention, they may entertain a moral certitude as to their salvation. God by this special grace will safeguard them from falling into presumption, he maintains, or, at least, from persevering in it. In

¹⁸ "Ne craignons donc pas, sinon d'affirmer absolument, du moins d'énoncer comme chose plausible, et surtout d'espérer que le Cœur de Jésus se souviendra en temps opportun du droit acquis par les âmes pécheresses, mais suspendu en quelque sorte par leurs fautes et leur état de péché, et que faisant disparaître l'obstacle, il fera du même coup revivre le droit." (BACHELET, in the *Etudes Rel.*, tom. LXXXVIII, p. 393.)

his opinion the consequent mode of life, be it what it may, has no bearing on the question. The chances of the most inveterate sinners are not less than those of mediocre sinners: the merited grace will give an equal assurance of salvation to both.¹⁹

The same author maintains that this interpretation does not contradict the Canon of the Council of Trent which anathematizes those who declare with absolute and infallible certitude that they will have the gift of final perseverance, unless such a knowledge has been communicated to them through a special revelation.²⁰ The promise is first of all only a private revelation, Father Vermeersch remarks, nor can it be said to give us more than moral certainty. The very actuality of the revelation made to Blessed Margaret Mary, the exactness of the terms in which she couched the promise, the verification of the conditions and disposition required on our part, all these can be known only with that moral

¹⁹ "Les fidèles qui, de bon coeur, s'efforcent de réaliser cette condition sont moralement assurés de leur salut. . . . La mauvaise volonté ne pourrait donc venir qu'après cette neuvaïne. Outre que de ferventes communions, continuées pendent près d'un an, disposent peu l'âme aux abus de la présomption. Dieu saura précisément par sa grâce empêcher qu'on y tombe, ou du moins qu'on y persévère." (VERMEERSCH, *op. cit.*, tom. II, ch. III, pp. 226-227.)

²⁰ "Si quis magnum illud usque ad finem perseverantiae donum se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit *anathema sit*." (*Council of Trent*, s. VI, c. 16.)

certainty which still leaves room for error, in order to stimulate us to work out our salvation in fear and trembling.²¹

This will suffice regarding the interpretation of the first reward of which the *Great Promise* gives assurance, *viz.*, the grace of final perseverance. The second spiritual favor promised to those who practise the Devotion of the Nine Fridays presents no such difficulties.

Here we find that all the versions extend the same hope, *viz.*, that of receiving the last sacraments before dying. The variations found in the different versions are quite irrelevant. The text preferred by Father Vermeersch has *les sacrements*.²² The Visitationists give preference to *leurs sacrements*.²³ In the formula of Bishop Languet we find *les sacrements de l'Eglise*.²⁴ According to the interpretation of the defenders of the *Great Promise* this expression is not to be taken in the sense which it obviously conveys. In this respect Father Ver-

²¹ "Car la réalité même de la révélation faite à la Bienheureuse, l'exactitude des termes dans lesquels elle rapporte la promesse, la vérification par nous de la condition requise, tout cela ne nous est connu qu'avec cette certitude morale, qui laisse assez de chances d'erreur pour nous faire toujours opérer notre salut avec crainte et tremblement." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. II, p. 227.)

²² VERMEERSCH, *op. cit.*, tom. II, ch. III, art. I, p. 210.

²³ *Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, ed. 1867, vol. II, p. 159.

²⁴ LANGUET, *op. cit.*, p. 242.

meersch seems to be guilty of an inconsistency, for his contention is that the text of the Twelfth Promise is to be interpreted literally, but he fails to conform to this decision when explaining this second reward. He comes to the conclusion that the sudden death of so many holy priests and religious without the sacraments of the dying, instead of militating against the promise, rather suggests its explanation. Many of these Priests and religious who thus pass away have undoubtedly made the Nine Fridays. How then can this fact be reconciled with the *Great Promise*? And his answer is that, while as to the first reward Our Lord gives an absolute assurance, He does not intend to give the same guarantee as to the second. As to the sacraments, therefore, the promise is conditional, inasmuch as Christ will furnish an occasion of receiving them, but only in case one is in need of them in order to place himself in the grace of God. The grace of final repentance is indispensable to salvation, but the last sacraments are only relatively necessary. A person, therefore, who enjoys the state of grace at the hour of death, is not to expect also the sacraments of the dying on the ground that he made the Nine Fridays, though Christ frequently gives more than He promises. The mention of the sacraments is, therefore, to be considered as an accessory; the principal purpose of the promise is life eternal, which can be obtained without receiving the benefit of the second

part of the promise, not, however, without the first part.²⁵ This explanation is based on theological principles, not on the literal interpretation of the text.

Father Bachelet calls attention to the fact that there are two ways of receiving the sacraments, *viz.*, in reality, when they are within our reach, and by desire, in the contrary case. Furthermore, he remarks that if the actual reception of the sacraments were guaranteed by the Twelfth Promise, a sense conveyed by the literal interpretation of the same, it would be equivalent to an infallible assurance against sudden death.²⁶ He is not inclined to admit such an absurdity. His claim therefore is that Christ will animate the soul with sentiments promoting justification, in case the actual reception of the sacraments is not possible. These sentiments are contrition and charity. From these statements it is manifest that the interpreters lay little stress on, and attribute only slight significance to, the sacraments in connection with the *Great Promise*.

These interpretations are far from appealing to

²⁵ "La mention des sacrements n'est qu'accessoire, et qu'il s'agit surtout, sinon exclusivement, de donner aux privilégiés de la Grande Promesse l'assurance morale de leur salut éternel." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. II, p. 324.)

²⁶ "Il n'est donc pas nécessaire de soutenir que la pratique en question assure à tous ceux qui s'en sont acquittés la réception effective des derniers sacrements, et par suite, devienne une sauvegarde infallible contre la mort subite." (BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, p. 393.)

all. Many entirely refuse to give assent to them, and Father McNabb especially declares his dissatisfaction. The correspondence which, in form of a controversy, took place in 1903 in the *London Tablet*, reveals the convictions of twenty-four different persons who engaged therein. The thirty-six letters published in that periodical were written by priests, laymen, and converts. Some of these defend the promise, others reject it, while a third class tries to suggest a reasonable explanation of it. Great benefit can be drawn from the perusal of this correspondence, because all who participated in the debate expressed their convictions unhesitatingly. Both the defenders of the promise and its opponents emphasized the fact that they were actuated by the purest of motives, desirous of doing service to the Church, whose highest interest and welfare they had at heart.

It is not our intention to enter into a detailed account of this exchange of letters. Suffice it to say that the defenders of the *Great Promise* considered the Devotion of the Nine Fridays as a great treasure constituting one of the most valuable and attractive features of the Devotion to the Sacred Heart. The opponents, on the other hand, pointed to the Twelfth Promise as a derogatory and disfiguring characteristic of the same devotion, *if accepted in the light of the interpretation generally attributed to it by the widely diffused devotional books, man-*

uals, pamphlets, and leaflets disseminated among the different nations of the world. While some contented themselves with applying to this interpretation such an adjective as *dangerous*, Father McNabb qualifies it as *scandalous*.²⁷

That the text of the *Great Promise* in its present wording is liable to a misleading interpretation is admitted even by some of its defenders. Boudinhon maintains that the reason why many priests abstain from speaking about the Devotion of the Nine Fridays is because they fear that their hearers will conceive an illusion as to the certainty or degree of its efficaciousness.²⁸ Father Bachelet, dwelling on the fact that the promise was not published till 1867, suggests two suppositions with which to explain this postponement of circulation, *viz.*, they might have judged it difficult of interpretation and they might have also considered it dangerous.²⁹ It is easy to see how the interpretation of the reception of the sacraments and the grace of

²⁷ McNABB, "*The Twelfth Promise*," in the *American Cath. Quarterly Review*, vol. XXVIII, p. 753.

²⁸ "Quelques-uns, même parmi les meilleurs prêtres, évitent de parler de la neuvaine, parce qu'ils craignent que les fidèles ne se fassent illusions sur le degré ou la certitude de son efficacité." (BOUDINHON, in the *Revue du Clergé Français*, tom. XXXVI, p. 114.)

²⁹ "Deux suppositions restent plausibles. On a pu trouver cette promesse d'une interprétation trop difficile; on a pu aussi la juger dangereuse." (BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, p. 387.)

final repentance could have taken a form which by its very nature would be calculated to encourage presumption. We must never lose sight of the fact that the language of a theologian who weighs his statements with logical precision and gravity, is different from that employed by the devotional writer whose only aim is to excite fervor and piety. The Promise was judged dangerous because it presumably advocated the certainty of salvation, irrespective of the mode of life consequent to the compliance with the requirements laid down. Moreover, it seemed to contradict the dogmatic definition drawn up by the Council of Trent.

Father McNabb points out some interpretations of the promise found in leaflets scattered broadcast among the simple pious faithful, and rightly emphasizes the fact that it exposes them to the danger of falling into material superstition.⁸⁰ He expresses his disapproval in particular against a leaflet of Stephen Coubé, S.J., which is being circulated without an *imprimatur* and misleads its readers by the statement that "the Holy Church has adopted and blessed this practice."⁸¹ Again, he maintains that the *Little Treasury of Leaflets*, published by M. and S. Eaton, Dublin, does not quote the promise in a correct form. He also points out that a booklet

⁸⁰ McNABB, "*The Nine Fridays*," in the *American Cath. Quart. Rev.*, vol. XXVIII, p. 756.

⁸¹ McNABB, *loc. cit.*, vol. XXVIII, p. 752.

translated from the French (Montreuil-sur-Mer, 1894) entitled, *Promises made by Our Lord Jesus Christ to Blessed Margaret Mary* contains fourteen promises. The writer of this latter book is Father Françoisi, S.J., and it is circulated with the *imprimatur* of the Provincial.⁸²

To these we might add the objectionable statements contained in the *Catéchisme de la Dévotion au Sacré Coeur, par un Prêtre Oblat de Marie Immaculée*, Paris, 1902. Speaking of the *Great Promise* this author says that it is certain both as to its origin and as to its effects. It is found in the authentic writings of Blessed Margaret Mary. Those who comply with the required conditions will obtain the necessary graces to persevere until death in the narrow path of salvation by a perfect observance of the precepts of the Church, or the evangelical counsels. The right to these extraordinary fruits, once acquired, cannot be lost even if afterwards one stays away from the frequentation of the sacraments. But the graces received are so abundant that this complete forgetfulness of essential duties will be a rare exception and of short duration. Inexcusable are, therefore, all those who throw aside this easy plank of salvation.⁸³

⁸² McNABB, *loc. cit.*, p. 748.

⁸³ "Qu'ils seraient inexcusables ceux qui laisseraient de côté cette planche de salut. Cette promesse est certaine, quant à son origine et quant à ses effets. Elle a été certainement faite à la Bienheureuse Marguerite-Marie, comme les écrits authen-

Another work which also contains statements that cannot be substantiated is the *Trésor Spirituel de la dévotion au Sacré Cœur de Jésus*.³⁴ Its author qualifies the promise as great on account of the grace of which it gives an absolute assurance, viz., the grace of final perseverance, a holy death, salvation. Furthermore, it offers a plank of salvation which is so easily accessible. The Sacred Heart has given us an answer to the question: Who can be saved?³⁵

He who communicates in a pious manner every month, the author continues, is on his way to heaven, and by communicating nine First Fridays he will obtain a special grace to persevere in this way until death.³⁶

Similar exaggerations may be found even in

tiques de la servante de Dieu en font foi. Ceux qui, après avoir fait, avec une piété sincère, les neuf communions, s'éloigneront ensuite de la fréquentation des sacrements, perdront-ils le droit aux fruits de la promesse divine? Non assurément. Mais les grâces obtenues sont si abondantes, que, cet oubli complet des devoirs essentiels de la vie chrétienne ne pourra être qu'une exception assez rare, au moins sera-t-elle momentanée." (*Op. cit.*, pp. 255-258.)

³⁴ CHAPELAIN DE MONTMARTRE, 2 vols., Paris, 1902.

³⁵ "Quelle grâce, la persévérance finale! une sainte mort! Le Sacré Cœur nous présente un moyen si facile pour se sauver, et nous a donné la réponse à la question: Qui donc pourra être sauvé?" (*Trésor Spirituel*, tom. I, p. 217.)

³⁶ "Quiconque communie saintement, chaque mois, est dans la voie du ciel; et s'il a fait les neuf communions demandées, il obtiendra du Sacré Cœur une grâce spéciale pour persévérer dans cette voie jusqu'à la mort." (*Op. cit.*, vol. I, p. 218.)

American magazines. The article published in the *American Messenger of the Sacred Heart*⁸⁷ is unquestionably capable of misinterpretation. In the foregoing pages it has already been pointed out how this author leaves one under the false impression that we possess the autographic document on which the Twelfth Promise is based. "Again," says the same author, "what we contend is that the *Great Promise* does insure him an efficacious grace, where-with he shall unfailingly, though with full liberty, perform whatever may be necessary for salvation. And it is precisely in this that the *Great Promise* goes further than the promises found in the Gospel."⁸⁸

What answer is to be given to those who maintain that the Twelfth Promise is offered only as a means of impetrating a happy death, or perseverance in prayer, whereby a happy death can be infallibly secured? "We ask," he rejoins, "do these Holy Communions obtain that grace infallibly or not? If they obtain it for us infallibly, then, we say, that this interpretation does not differ substantially from our own. But, if the Communions do not obtain infallibly for us the grace spoken of in the objection, then Christ's words may be proved false, and many who have made the Nine Fridays worthily may still

⁸⁷ SACERDOS, in the *American Messenger of the Sacred Heart*, 1898, p. 156.

⁸⁸ *Loc. cit.*, p. 162.

die in His disfavor, and be lost; hence we reject this interpretation." ⁸⁹

In the opinion of this author, the grace bestowed by the Twelfth Promise is of a higher order than the grace given by the sacraments which are directly instituted by Christ as the proper channels of grace for all the faithful. He himself makes the assertion that: "No Sacrament was instituted as the cause of such an efficacious actual grace, that is, of a grace that would infallibly obtain the consent of the will," yet it is precisely this kind of grace he claims for the person who has made the Nine Fridays.

This will suffice to indicate that the *Great Promise* has been interpreted in terms which are unwarrantable, and that many indefensible and misleading things have been said about it. To say that *this practice is adopted and blessed by the Church*, that *the promised grace will be granted unfailingly*, that *if one complied with the requisite conditions he will persevere in good works throughout all the days of his life*, that *these Holy Communions will infallibly obtain for us a happy death*, that it is *the most accessible plank of salvation*, etc., are statements which may be qualified as exaggerated, bold, and unjustifiable in the absence of an authoritative pronouncement on the part of the Church. There is a serious danger in such language because simple-minded and

⁸⁹ *Loc. cit.*, p. 163.

credulous persons will not stop to inquire into the reasons, but will interpret such statements literally, without questioning the authority of the writer, especially if he is an ecclesiastic.

If the advocates of the third mode of interpretation were in a position to corroborate their conclusions by putting the efficacy of the Twelfth Promise to the test, many who at present are loath to accept their views would fain do so. Such a test, however, would seem to involve an insurmountable difficulty, for it would necessitate a knowledge of our neighbor's spiritual state, into which the eyes of God alone can penetrate.

The case is easy when the person in question received the Sacraments before death. But what is to be said about those who died without them? The interpreters answer: They either were not in need of them, because they already possessed the sanctifying grace, or, in case they were in such need, God gave them the necessary grace to sanctify their soul without the Sacraments of the dying. Thus we fall into a conjecture which can never be clarified because the ways of God are inscrutable. Again, they say: The man who died without the last rites of the Church, if he led an evil life, lacked in all likelihood the necessary disposition when he engaged in the Devotion of the Nine Fridays. If he led a good life, and passed out of this world without the last Sacraments, then, they answer, in all probability, he

was not in need of them. And in case he was guilty of suicide they ask the following questions: *Are you certain that the man in question made the Nine Fridays worthily? Are you certain that the act was not committed in a moment of mental derangement? Are you certain that God did not confer the efficacious grace of perfect contrition on that soul in the last instant of its life in the body? Until you can answer YES to each of these questions, the third interpretation of the promise is not to be rejected.*⁴⁰

Thus they cover practically all contingencies, and not one of these questions is such as the human mind could satisfactorily answer, for they lead into the realm of the supernatural, over which God alone holds sovereign and undisputed dominion.

Father McNabb thinks it remarkable that Blessed Margaret Mary died without receiving the last Sacraments.⁴¹ With this assertion, no doubt, he means to intimate that a fact of such nature must needs militate against the efficacy of the *Great Promise*. Even if the remark were true, it would fail to be a serious objection, for the interpreters already anticipated such possibilities in the case of others. No one would maintain that so holy a person was in need of the Sacraments of the dying. However, it will not be out of place to shed some of the available

⁴⁰ SACERDOS, in the *Amer. Mess. of the Sacred Heart*, 1898, p. 162.

⁴¹ *Loc. cit.*, vol. XXVIII, p. 746.

light on this remark of Father McNabb. Practically all the reliable testimonies agree that the priest did not administer Holy Communion by way of viaticum, because her sickness was not considered sufficiently grave to justify such administration. The same testimonies apprise us of the fact that the day before she died she received Holy Communion and, having anticipated by a special presentiment that this was the last time she would have occasion to receive it during her life, she formed the intention of receiving it by way of viaticum. We have her own words to prove this fact.⁴²

As to the Sacrament of Extreme Unction, it may be said that the accessible sources, when weighed and viewed collectively, seem to pronounce in favor of its administration to the Beata. It is known that her prophecy as to her death in the arms of two Sisters, *viz.*, Françoise-Rosalie de Verchère and Péronne-Rosalie de Farges, was actually fulfilled.⁴³ Hence, these two sisters were in a position to know the circumstances under which she expired. These same sisters in 1715 engaged in writing her life preliminary to the canonical process of her beatification. In this autographic *Memoir*, to the composition of which each of them contributed her share of efforts,

⁴² "J'ai reçu cet adorable sacrement en viatique, la dernière fois que j'ai communiqué," (*Vie et Oeuvres*, ed. 1915, tom. I, p. 526.)

⁴³ "Mes enfants je mourrai entre vos bras." (*Vie et Oeuvres*, ed. 1915, tom. I, pp. 507, 540.)

they do not leave us in doubt as to the administration of the Sacrament of Extreme Unction.⁴⁴

In the extracts from the canonical procedure of 1715 we read that Sister Anne-Alexis de Mareschall, a contemporary of Blessed Margaret Mary, made a deposition that there was just about sufficient time to give her the Sacrament of Extreme Unction.⁴⁵

Sr. Claude Rosalie de Farges informs us in the course of her deposition that Blessed Margaret Mary asked to receive the last Sacraments, but on account of undue delay was found in such a state that she was no longer able to receive the benefit of the viaticum. Since she does not make such unfavorable comment concerning the Sacrament of Extreme Unction, we can legitimately infer that it was given.⁴⁶

All doubts on this subject ought to disappear entirely when one reads in the original circular of the Convent of Paray, written on August 8, 1691, one year after the death of the Beata, that she expired

⁴⁴ "Une heure avant qu'elle expirât, elle fit appeler sa Supérieure. Elle la pria de lui faire donner l'extrême onction. Cela fait, elle la remercia. Après quoi, elle demeura quelque temps dans un grand calme, et ayant proféré le saint nom de Jésus, elle rendit doucement son esprit." (*Vie et Oeuvres*, ed. 1915, tom. I, p. 294.)

⁴⁵ "Et effectivement elle se trouva si mal qu'on n'eut que le temps de lui donner l'extrême onction qu'elle reçut en expirant." (*Vie et Oeuvres*, ed. 1915, tom. I, p. 526.)

⁴⁶ *Vie et Oeuvres*, ed. 1915, tom. I, p. 526.

while the last unction was being given.⁴⁷ Father Croiset, whose work appeared the same year, gives testimony to the same effect and, judging from the language he employs, it may be concluded that he drew his information from the same circular.⁴⁸ It would seem that in the face of all this first-hand testimony the statements of those who, having consulted only secondary sources, maintain that her death occurred while the fourth unction was given,⁴⁹ fall to the ground.

It is not our intention to create an impression in the mind of the reader that this point has a bearing of paramount importance on the interpretation of the *Great Promise*. We merely wish to clarify and correct the mistaken notion which so many spiritual writers entertain on this particular point. Even, if it were unquestionably certain that Blessed Margaret Mary did not receive the Sacrament of Extreme Unction, the arguments of those who cling to the third mode of interpretation would still retain their full force. This was made clear in one of

⁴⁷ "Une heure avant sa mort, elle fit appeler notre très honorée Mère, elle la pria de lui faire donner l'extrême onction, et la remercia des soulagements que l'on s'empressait de lui donner. Ayant jeté les yeux sur son crucifix, elle expira pendant qu'on faisait la dernière onction." (*Vie et Oeuvres*, ed. 1915, *Appendix*, to vol. I, p. 571.)

⁴⁸ *L'Abregé de la Vie de Soeur Marguerite-Marie Alacoque, La dévotion au Sacré Coeur*, vol. II, p. 282.

⁴⁹ BOUGAUD, *Hist. de la Bienheureuse Marguerite-Marie*, Paris, 1875, ch. XV, p. 372.

the preceding paragraphs. Therefore, Father McNabb's observation, even if he could demonstrate his statement, fails to prove a stumbling-block to those against whom it was directed.

CHAPTER XIV

IMPORT OF THE PRIVATE REVELATION REFERRING TO THE GREAT PROMISE

In the three foregoing chapters probably all the more important questions in connection with the interpretation of the *Great Promise* have been touched upon. We shall now see what degree of credibility is to be attributed to this supposed revelation from the facts that (1) the writings of Blessed Margaret Mary were submitted to an examination by ecclesiastical authority; (2) that on September 22, 1827, a decree was issued to the effect that nothing was found in these writings deserving of theological censure;¹ and, finally, (3) that she was beatified in 1864.

It will be well, at the outset, to adduce a few analogous cases which will help to solve the question proposed. Admitting that the revelation claimed to have been communicated to Blessed Margaret Mary actually took place,—it would be only a private revelation. Any approval or confirmation given by

¹ "Nihil hisce in Scriptis et Epistolis fuisse repertum theologica censura notandum. Nihil obstare et procedi posse ad ulteriora." Die 22 September, 1827.

the Church to a private revelation means nothing more than that it contains nothing contrary to faith and morals. A decision of this nature imposes no obligation on any one to give it his assent.

Benedict XIV, speaking of such revelations as those of St. Hildegard (approved in part by Eugene III), St. Bridget (approved by Boniface IX), and St. Catherine of Sienna (approved by Gregory VI), says: "We are not obliged, nor is it possible, to give the assent of the Catholic faith to such revelations, but only of human faith in conformity with the dictates of prudence, even if they be approved by the Holy See. Therefore, one may dissent from them without any jeopardy as to the integrity of his faith. Even if such private revelations are proved and accepted, though they are to be believed by the persons to whom they were made, the adverse opinions retain the same probability that they possessed before the revelation."²

² "Praedictis revelationibus, etsi approbatis, non debere nec posse a nobis adhiberi assensum Fidei Catholicae, sed tantum Fidei humanae, iuxta regulas prudentiae. Posse aliquem salva et integra Fide Catholica, assensum revelationibus praedictis non praestare, et ab eis recedere. Theologi et mystici fatentur, quod revelationes privatae quamvis probatae et acceptae, etsi ab illis, qui tales revelationes patiuntur, credi debent, apud alios contrariae (sermo est de sentienciis, quae dictis revelationibus adversantur) eandem obtinent probabilitatem, quam ante revelationem habebant." (BENEDICT XIV, *Opera Omnia*, vol. III, *De Servorum Dei Beatificatione et Beatorum Canonizatione*, lib. III, c. LIII, p. 15.)

228 DEVOTION TO THE SACRED HEART

The same author declares that the revelations to which women lay claim must be scrutinized and examined with the utmost carefulness and accuracy. It may happen, he continues, that a saint from preconceived notions and from fixed ideas of the imagination, may fancy that certain things are revealed to him by God, which God did not reveal.³

In the light of the foregoing information in our possession it will be well to investigate the nature of the approbation which the writings of Blessed Margaret Mary received at the hands of the Sacred Congregation.

No one will deny that the cause of the popularity of the Nine Fridays' Devotion lies in the graces promised. Boudinhon remarks that since the special attraction for the majority of the faithful consists in the assurance of a Christian death and eternal salvation, this phase of the *Great Promise* must have been considered in the process of the Beatification of Blessed Margaret Mary.⁴ Father Vermeersch maintains that the Vistandines of Rome are still in possession of a manuscript containing the authentic Italian translation of the writings of the Beata as they were presented at the process of her

³ "Ergo fieri potest, ut aliquis Sanctus ex anticipatis opinionibus aut ideis in phantasia fixis aliqua sibi a Deo revelata putet, quae a Deo revelata non sunt." (BENEDICT XIV, *op. cit.*, lib. III. c. LIII, §§ 11 and 17.)

⁴ In the *Revue du Clergé Français*, tom. XXXVI, p. 119.

Beatification.⁵ In this document the *Great Promise* is heavily underlined, a sign that it did not pass by oversight but after mature consideration. M. Charrier, author of the life of Father de la Colombière, verified this statement in 1895. We owe this intelligence to the kindness of Father Hamon, author of the recent life of Blessed Margaret Mary.

But the decree of September 22, 1827, is not to be considered as a formal approbation of all the writings of the Beata. Nor did the letter form a part of the discussion at that time. One could, however, conclude that the promise was capable of an explanation corresponding to sound theology. In 1844, a discussion took place as to the *Virtues and other supernatural favors of the venerable servant of God*. On this occasion the office of the *Promotor Fidei* was filled by Msgr. Frattini, that of the *Postulator Causae* by Msgr. Arnoldi. The former draws attention to the suspicious fact that the visions of Blessed Margaret Mary several times take the form of an assurance of predestination given to living people. It is hardly credible, he continues, that the gift of final perseverance which lies hidden in the inscrutable decrees of God, would be revealed to Blessed Margaret Mary with such frequency.⁶ St.

⁵ VERMEERSCH, *op. cit.*, tom. II, p. 216, foot-note.

⁶ "Nunc vero quis persuadere poterit perseverantiae finalis donum, quod in imperscrutabilibus Dei decretis occulte delitescere solet, quodque perraro patefieri, illud tam facile

Francis de Sales declares those revelations to be especially open to suspicion which give assurance of predestination and confirmation in grace.⁷ To this objection the *Postulator Causae* replied that all such promises imply the supposition that one complies with all other requirements or means of salvation. He compares these promises with those made in favor of the Scapular of Our Lady of Mount Carmel, or of the Rosary. God promises to those who perform certain prescribed spiritual exercises a more abundant grace, which will help them to keep His commandments and to enter life eternal.⁸ Here it

tamque frequenter uni Ven. Margaritae Mariae manifestatum fuisse? Profecto is argui nullatenus poterit, qui ex doctrina ipsius Sancti Francisci Salesii huiusmodi revelationes ob rerum revelatarum naturam suspectas dixerit." (*Animadversiones Promotoris Fidei supra dubio de Virtutibus*, § 80, p. 48.)

⁷ *Oeuvres*, vol. XIII, ed. 1831, *Lettres*, bk. II, Ep. 23; ib. THURSTON, *The Month*, vol. CI, p. 638.

⁸ "Iam vero ex recta theologorum post Angelicum Doctorem doctrina, nulla est vera devotio, quae animum perfecte non inveniat Deo obsequentem, eamque ab causam in his omnibus tacita illa conditio est intelligenda ut mandata legis, sine quibus nemo potest ad vitam ingredi, diligenter observentur. In talibus ergo promissionibus (sicut in commendatione SS. Rosarii, vel cultus B. Mariae Virginis de Monte Carmelo, aliisque piis exercitationibus, quibus peculiariter addicti homines spe gloriae coelestis confortari audivimus) id fere est quod promittitur, Deum illis aut illis exercitationibus mediis, uberiora suae gratiae auxilia, quibus praecepta servant et ad vitam ingrediantur, hominibus concessurum." (*Responsio ad Animadversiones*, § 253.)

may be remarked that the *Postulator Causae*, Msgr. Arnoldi, must have attached a special importance to the words of the Twelfth Promise: *Si elle ne se trompe* (if she is not mistaken), for he insisted that they should not be separated from, or left out of, the text.

On the whole the discussion, as the official documents record it, does not appear altogether satisfactory. Even Father Thurston remarks that "both the objection and reply appear somewhat perfunctory and ineffective."⁹ Thus, while the contents of the *Great Promise* were submitted to some discussion, it can be said without fear of contradiction, that the authenticity of the letter or the actuality of the alleged revelation was left entirely out of consideration. Hence, even Father Thurston, a zealous defender of the Twelfth Promise, is forced to admit that "it is still possible that the letter attributed to Blessed Margaret Mary may be spurious or interpolated, or that she herself was the victim of an illusion."¹⁰

Furthermore, it is to be remembered that the conditional clause with which the Beata premises her revelation, could have been considered as a safeguard against what might have proved an obstacle to her beatification. The *Postulator Causae*, Msgr. Arnoldi, apparently anticipated some difficulty of

⁹ In the *Month*, vol. CI, p. 638.

¹⁰ *Loc. cit.*, p. 640.

this character; therefore, he would not brook the omission of the clause from the rest of the text. Besides, beatification, and even canonization, is only a declaration of heroic virtues the person in question practised while on earth. Even heroic faith may be compatible with certain unwitting errors with regard to doctrines of faith and morals, still more with regard to private revelations and supernatural visions. As a matter of fact, when the Church canonizes or beatifies a person, she does not thereby declare that all the writings of the same are to be followed and his teachings unqualifiedly accepted. St. Thomas frankly, though reluctantly, confesses that St. John Chrysostom fell into errors. St. Thomas himself taught some doctrines which the Church does not accept, nor does the canonization of St. Anselm necessitate the conclusion that the Church advocates his *a priori* argument for the existence of God.¹¹ If, therefore, these learned saints taught material heresy without detriment to their holiness, no greater immunity from material error need be claimed for a contemplative nun. This is one of the reasons which induced Msgr. Arnoldi to insist that Msgr. Frattini, the *Advocatus Diaboli*, should always quote the text of the *Great Promise* with the introducing words: *Si elle ne se trompe*. Did Blessed Margaret Mary use these words in obedient submission to her Superior's suggestion, or did she mean to express

¹¹ McNABB, in the *Tablet*, May, 1903, p. 737.

actual doubt as to the proper interpretation of the revelation? These are questions which no man can answer with anything like absolute certainty.

Before we offer our own opinion as to the interpretation of the *Great Promise*, it will be advisable to summarize the more relevant facts of the situation. The letter on which the Twelfth Promise is founded is lost. Its earliest transcript dates from about the year 1714. It was not published till 1867. In the meantime the writings of the Beata were frequently misquoted and interpolated at the hands of spiritual writers. The question of the letter's authenticity and the actuality of the revelation remained untouched during the process of her beatification. There are three leading interpretations attributed to it. The Church does not come to our rescue in the attempt to solve the numerous difficulties arising from the wording of the Promise, nor does she take official cognizance of it. Therefore, one is free to form one's own conclusion in the matter, and we shall suggest an opinion which, in our estimation, is not devoid of probability. In this respect the works of Blessed Margaret Mary, her own letters as well as those of her contemporaries and acquaintances, published in 1915 in an authentic form by Archbishop Gauthey, will be of notable assistance. A few remarks concerning this *latest and only authentic edition of the life and works of the Beata*, will not be out of place here.

Archbishop Gauthey admits that the first two editions of the life and works of Blessed Margaret Mary were not such as would stand the search-light of modern historical criticism. Therefore, realizing the deep interest recently awakened in the incidents which took place in the life of the Beata, he decided to edit this present work, scientific both in its appearance and in the execution of the plan proposed. The text is deserving of trust, for it is compiled with the care modern critics require of a scientist.¹² It was the various interpolations of the two editions of 1867 and 1876, whose source was not ascertainable, that induced the Archbishop to engage in this undertaking.¹³

The Prefaces which the Mt. Rev. Editor contributed to the Memoir and the letters of the Beata as well as to the *Vie par les Contemporaines* are of the utmost importance, because in them he imparts all the general information that can be gathered from

¹² "Une édition complétée et améliorée, selon les exigences de la critique et avec tous les soins qu'exige la reproduction fidèle des manuscrits. Il fallait donner à la nouvelle édition l'appareil scientifique capable de faire autorité." (*Préface Générale, Vie et Oeuvres*, tom. I, pp. 10 and 11.)

¹³ "Les éditions (1867 et 1876) avaient intercalé dans son texte tous les autres documents contemporains qu'on avait trouvés. Ce travail n'était plus une oeuvre authentique, de première main. On ne pouvait savoir d'où venaient certains récits, certaines citations, et quelle était leur autorité." (*Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, ed. 1915, tom. I, p. 12.)

reliable authentic sources. In this work the letter on which the *Great Promise* is based is found in two distinct places, *viz.*, in the first volume, p. 261, and in the second volume, p. 397. We deem it necessary to give some consideration to these references individually.

The first volume contains a *Memoir* composed by *Les Contemporaines*. The authors of this manuscript *Memoir* are two Sisters who lived contemporaneously with Blessed Margaret Mary, had the privilege of being her intimate friends, and that of being present at her death-bed. It is this document which was subjected to so many variations and interpolations at the hands not only of many spiritual writers since 1715, but of the Visitandines themselves. For the first time in its history, it is here edited without any additions or abbreviations. An opportunity is thus given us to acquaint ourselves with the order, style, chronology and the spirit of the two Contemporaries.¹⁴

In the second volume of this work, p. 397, another reference is found to the *Great Promise*. The letter of the Beata addressed to Mother de Saumaise

¹⁴ "C'est l'oeuvre intégrale des dites Contemporaines, que nous publions, pour la première fois, dans sa simplicité authentique, telle quelle est sortie de leur plume. Nous avons retranché tout ce qui y avait été intercalé ou ajouté, dans les éditions précédentes, pour le remettre ailleurs, chaque morceau à sa place documentaire." (*Vie et Oeuvres*, ed. 1915, pp. 34 and 35.)

236 DEVOTION TO THE SACRED HEART

is published in its entirety. Following are the points to be noted in connection with this letter.

It is quoted from a manuscript which is not that of Blessed Margaret Mary. An investigation will discover that there are five different collections of manuscripts, scattered in various places from which a knowledge may be gained as to the writings of the Beata. These manuscripts are designated by the numbers 3, 6, 7, 8, and 9. In this series of manuscripts Archbishop Gauthey gives preference to the collection which is marked number 6. It contains those writings of Blessed Margaret Mary which Mother de Saumaise preserved, and which are supposed to have been copied from the original. All these have been penned by Sister Péronne-Rosalie de Farges. It is possible that the same letter may occur in 3 or 4 of these manuscript collections. Thus the letter referring to the *Great Promise* is found in No. 6, p. 128; in No. 3, p. 5; in No. 8, p. 43; and in No. 9, p. 23. Besides this an Italian translation of it which was made in Rome in 1828 or 1829 is also extant.

In 1715 a total of 97 letters was submitted to the Sacred Congregation. These letters were afterwards returned to the Visitandines. When in 1818 the process of the Beatification of Blessed Margaret Mary was again resumed, only 68 of these letters were recovered. These were handed to the Sacred Congregation, and translated into Italian.¹⁵ In one

¹⁵ *Vie et Oeuvres*, ed. 1915, tom. II, pp. 9 and 10.

of the preceding paragraphs a passing reference has been made to these letters, and it has been pointed out that out of 27 letters which Blessed Margaret Mary wrote to Mother de Saumaise, and which were collected in 1715, not a single one was autographic. Therefore, it is safe to conclude that the letter in question was submitted to the Sacred Congregation only in a copied form that might indeed have been transcribed from the original. The difficulty that presents itself here is one that is not likely to be solved at any future time. If of the ninety-seven letters collected in 1715 they presented fifty-eight autographs to the Ecclesiastical Superiors in Rome, why did they submit only the copies of those twenty-seven letters which Blessed Margaret Mary directed to Mother de Saumaise? The natural inference would be that even at that period these autographs must have been lost. No other explanation can justify the action of the Visitandines. In this supposition the Italian translation fails to add any weight to the authenticity of the letter in question, for it is only the translation of a copied letter. The foregoing statement seems to be tacitly corroborated by Bishop Languet, who, though in all likelihood having access to most if not all the autographic documents then extant, fails to quote the contents of the letter in its original wording, and prefers to explain them in a narrative way.

CHAPTER XV

OUR CONCLUSIONS REGARDING THE GREAT PROMISE

In view of the facts thus far presented one is justified in stating that the evidence as to the historicity of the letter in question is inconclusive. It is likewise true that, on the ground of the evidence adduced, not a few writers are inclined to pronounce in favor of its authenticity. There is another class of spiritual writers who maintain that not the slightest doubt can be entertained as to the authenticity of the letter in question. Needless to say that this last class of writers cannot find sufficient warrant to vindicate their position.

From the perusal of the accessible evidence it seems fairly certain that Blessed Margaret Mary actually wrote a letter in which she advocated a devotion similar to the present Devotion of the Nine Fridays. This may be concluded from the various versions of the present letter which though transcribed at different times and preserved at different places, agree in substance as to the spiritual exercises and the reward to be expected. Since, however, the autographic document containing an authentic ex-

position of the revelation in the words of its author-ess is lost, and knowing well how in the course of recopying, notwithstanding the care exercised by the copyists, unintentional mistakes creep in, we are confronted with the doubt whether we possess the wording of the letter as framed by the Beata. Whatever may be the nature of this doubt, it would hardly justify an absolute rejection of every factor connected with the *Great Promise*. Therefore, until more convincing evidence is adduced we must consider the letter as doubtful. Prudence would dictate not to reject it entirely, but to make such use of it as the circumstances warrant, provided it be interpreted in conformity with sound theological principles. The possibility of such an interpretation is tacitly pre-supposed by the decision of the Sacred Congregation. It declared distinctly that her writings contained no statements deserving of a theological censure.

Father Hamon maintains, that none of the essential features of the *Great Promise* have been subjected to a change, as for instance, *communion on the first nine Fridays for nine consecutive months, the grace of final repentance, not to die without the sacraments*; but there is no criterion which would justify such an admission as regards the other words. Again, it is a well known fact that the contents of the letter are of such a nature that even the most significant modification, like the one introduced

by Bishop Languet, may easily prove to be the cause of a notable change in its interpretation.

That Bishop Languet was in a better position than any other individual in his time, or since, to ascertain some of the facts concerning this letter, hardly anybody would deny. That he gave mature consideration to the life he wrote is evidenced by his letters published in the first volume of the 1915 edition of *Vie et Oeuvres de la Bienheureuse Marguerite-Marie*, pp. 619-626. Throughout our research into this problem we met with no warrant which would justify the supposition that the Visitandines invented the revelation in question, and, to give it more weight, framed an imaginary letter. To accuse Bishop Languet of a similar crime would be equivalent to contradicting all the traits of his character made public by contemporary documents. He was a man endowed with a sensitive conscience, rare gifts of mind, mature judgment, and a high regard for the opinion of others. He hesitated at first to associate his name with the life of Blessed Margaret Mary, fearing the ridicule of the sceptical age in which he lived. But, finally, he acceded to the entreaties of Sister Péronne-Rosalie de Farges, and "all Europe knew that the life of the servant of the Sacred Heart, already so calumniated, was edited by the Bishop of Soissons, a member of the French Academy."¹

¹ HAMON, in the *Etudes Rel.*, tom. XCI, p. 727.

Father Hamon remarks that at the reading of the book the Jansenists, the philosophers, a number of Catholics, and even some Bishops covered their faces, because, as they believed, it "ridiculed religion and dishonored piety."² The blasphemous lawyer Barbier noted in his journal: "M. Languet, Bishop of Soissons, wrote the greatest folly imaginable, the life of Marie Alacoque."³ Msgr. Languet's membership in the French Academy testifies to his learning, while his elevation to the episcopate and his writings give ample evidence to the holiness of his life and the esteem he enjoyed in the eyes of his contemporaries both clerical and lay. Therefore, whether he possessed the document in question or received his information from another trustworthy source, he could not be accused of imposition; this imputation would be justifiable only if he had published such a statement without sufficient warrant. His character, as portrayed by Father Hamon on the strength of contemporary documents, would militate against any attempt at deception. *In our opinion this is an additional reason which ought to induce one to pronounce in favor of a letter similar to the one in question.* Viewing collectively all the facts that can be gathered on this matter, there

² HAMON, *loc. cit.*, p. 727.

³ "M. Languet, évêque de Soissons et frère du Curé de Saint-Sulpice, a fait la plus grande sottise qu'il pouvait faire, la vie de Marie Alacoque." (HAMON, in the *Etudes Rel.*, vol. XCI, p. 727.)

is nothing that would militate against accepting Bishop Languet's rendition of the *Great Promise*.

Another indirect proof corroborating our position in this inquiry may be drawn from the following circumstance. On January 22, 1687, Blessed Margaret Mary wrote a letter to her sick brother, who was a parish priest. This letter was written about sixteen months prior to the date of the epistle containing the revelation of the *Great Promise*. Having at heart her brother's restoration to health, she sent him a remedy by means of which she hoped to accomplish it. In a letter dispatched simultaneously she instructed him to take this restorative for nine days while fasting, also to say or have said nine Masses for nine Saturdays in honor of the Immaculate Conception of the Blessed Virgin Mary, and nine Masses of the Passion for nine Fridays in honor of the Sacred Heart of our Lord Jesus Christ.⁴

This same letter may be found in the authentic edition of her works by Archbishop Gauthey.⁵ The number under which it is printed in this work is

⁴ "De plus, nous avons promis que vous prendriez pendant neuf jours les billets que je vous envoie, un chaque jour à jeun, et que vous diriez ou feriez dire neuf Messes durant neuf samedis à l'honneur de l'Immaculée Conception de la très sainte Vierge Marie, Mere de Dieu, et autant de Messes de la Passion pendant neuf Vendredis, à l'honneur du Sacré Cœur de Notre Seigneur Jesus-Christ." (LANGUET, *op. cit.*, liv. X, p. 382. Paris, 1729.)

⁵ *Vie et Oeuvres*, ed. 1915, vol. II, p. 344.

LIX. Its autograph is not extant. The collection of manuscript letters from which it was reprinted is designated by number 8, and in this our letter is found on page 165.

From this letter it is manifest that, for reasons known only to herself, and not explained in her writings, she attached a special significance to the number which so frequently occurs in it, *viz.*, the number nine. Nor would it suffice to dismiss this evidence by pointing out the fact that the novena is an old institution in the history of mankind. It is true that a trace of it can be found even among the Romans in their festivities called *parentalia novendialia*. It must also be admitted that in the Christian mortuary celebrations the ninth day is accepted by the *Constitutiones Apostolicæ*⁶ and placed in the same rank with the third and the seventh day. In France, Belgium, and on the Lower Rhine, the custom arose of making a novena to a certain saint in order to recover one's health. This would only explain why Blessed Margaret Mary suggested a novena to her sick brother.

But, up to the time of the Beata, as far as we can ascertain, a novena implied a devotional exercise to be performed on nine consecutive days. Such was its import even among the pagans. Therefore, this practice in itself would fail to explain sufficiently why Blessed Margaret Mary specified nine succes-

⁶ *P. G.*, vol. I, col. 1147, lib. VIII, cap. XLII.

244 DEVOTION TO THE SACRED HEART

sive Fridays for her brother, and not nine consecutive days.

Be that as it may, the significance she attached to this number is quite manifest. It is likewise clear that the novena, as it was interpreted in the time of Blessed Margaret Mary, does not satisfactorily explain her mind in this particular case. It is the fact that she connected this number with *nine consecutive Fridays* which must be emphasized.

Friday is a day appropriated for the Passion of Christ. It was the Friday after the Octave of Corpus Christi that Christ designated as the proper time to solemnize the Feast of the Sacred Heart. It was on the last Friday of each month that He asked her to make amends and reparation in honor of the suffering Heart, and to induce others to do so. All these considerations are calculated to shed some rays of light on the question why she would specify nine Fridays for the *Great Promise*, instead of other days. They may also be adduced as an indirect proof in favor of the assumption that she actually may have written a letter *similar* to the one attributed to her, in which she attached so special an importance to nine First Friday Communions.

Whether she was really favored with a revelation to this effect, is a question which no man can answer with certainty. If, however, one would admit that she wrote such a letter, it is to be presumed that, owing to the holy life she led, she must have been in

good faith, to say the least, when she laid claim to so unparalleled a communication.

Whether such a letter was written by her or not, is a question which cannot be solved at present. Judging from all the indications, we may believe, she would likely do so, but even then a doubt remains as to the original wording. Since, however, there is a document for which some claim an undoubted historicity, it is necessary to submit it to examination.

We fail to agree with Father Bachelet's assertion that the account of Bishop Languet is in no way dubitative.⁷ On the contrary, it would seem that the clause of reserve which his account of the Twelfth Promise contains, is more striking even than that of the other versions. It must be admitted that the words: If she is not mistaken (*Si elle ne se trompe*), characteristic of all the other formulas, are omitted from it, but they are supplanted by the terms: *En lui faisant espérer* (He led her to hope). Furthermore, we contend that these words which precede Bishop Languet's rendition of the Twelfth Promise ought to be used as explanatory of the words preceding the promise as given in all other versions, viz., *Si elle ne se trompe*. After due consideration given to this matter there is good ground to suppose that the clause of reserve in connection

⁷ "Le récit nullement dubitatif de Mgr. Languet." (In the *Etudes Rel.*, tom. LXXXVIII, p. 387.)

with this promise was not used in submission to Mother Greyfier's injunction, but is actually expressive of a hesitancy as to whether Blessed Margaret Mary interpreted the revelation correctly or not. The fact that she failed to attach any special significance to this incident of her life, that the supposed letter was written *three years* after the revelation (for no records can be found which would lead us to believe that she made mention of it in any other writings or *viva voce*), goes to corroborate this conclusion. The attitude she displayed towards this revelation is so different from what one would ordinarily expect of her, that nothing but a doubt as to its full comprehension can explain it. Had she been absolutely certain of the assurance of such extraordinary graces, she would not have failed to stimulate the devotees of the Sacred Heart to avail themselves of a devotion blessed with such far-reaching spiritual consequences. Nor is there any reason why her attitude towards this particular revelation should assume so striking a contrast to her general disposition of mind.

The account of Bishop Languet's version of the *Great Promise* can be rendered into English as follows. *In another letter she prescribed a practice for honoring the Heart of Jesus Christ, a practice which to her was familiar, and which was suggested to her by Our Lord, in leading her to hope for the grace of final repentance, and for that of receiving*

*the Sacraments of the Church before dying, for all those who would make use of it. It was that of making a novena of Communion for that intention, and for honoring the heart of Jesus Christ; in placing each of these Communion on every First Friday of the month for nine consecutive months.*⁸

From this it is manifest that Bishop Languet's version contains all the essential characteristics of the *Great Promise*. The practice suggested by Our Lord was that of going to Holy Communion on the first Friday of each month for nine consecutive months. The intention one is to form when engaging in this devotion is to honor the Heart of Christ, and to hope to receive the grace of final repentance and the Sacraments of the Church before dying. In our opinion a great stress must be laid on the introductory words of the *Great Promise*, viz., *En lui faisant espérer*. These are to be taken as the determinants of its general efficacy as a whole, as modifying; to some extent, all the rewards prom-

⁸ "Dans une autre Lettre elle prescrit une pratique pour honorer le Cœur de Jesus-Christ; pratique qui lui étoit familière, & que Notre Seigneur lui avait suggérée, en lui faisant espérer la grâce de la pénitence finale, & celle de recevoir les Sacramens de l'Eglise avant que de mourir, pour ceux qui l'observeroient. C'étoit de faire une neuvaine de Communion à cette intention & pour honorer le Cœur de Jesus-Christ, en plaçant chacune de ces Communions à chaque premier vendredi du mois, pendant neuf mois de suite." (LANGUET, *La Vie de la Vénérable Mère Marguerite-Marie*, liv. VII, pp. 241 and 242, Paris, 1729.)

ised by it. They clearly indicate the idea of hope, not of absolute infallible assurance; of humble expectation, and not of unfailing irrevocable guarantee, as the advocates of the third mode of interpretation are in the habit of asserting. The spiritual benefit that may accrue to the recipient of the nine Holy Communions is not the grace of perseverance in good during the period intervening between the completion of the devotion and the hour of death, but only the grace of final repentance. This expectation, the verification of which, with humble confidence may be piously hoped for, in no way nullifies the efficacy of the *Great Promise*, nor would this revelation be rendered worthless on account of it. Christ, by extending the prospect of greater good, obliged Himself, so to speak, to be more generous than He would have been had He not imparted such a supernatural manifestation.

This interpretation may be considered as a compromise between the two contending factions, one of which invests the *Great Promise* with an absolutely infallible efficacy while the other rejects it entirely by denying its authenticity. Our presentation of it does not destroy the sanguine expectations of the advocates of the third mode of interpretation, for all the effects might follow just as unfailingly. However, it would be more compatible with our state as sinful creatures, only to hope for such a remuneration rather than feel that through

any action of ours we have acquired an inalienable right to its infallible fulfilment. The propagation of the *Great Promise* in this sense may be made without any fear of being misunderstood. It is calculated to produce as much spiritual good as the other form, which is not credited by many because, as a well-known and highly respected ecclesiastic puts it, "it is so incredibly unreal."⁹

There are some devotional writers who in their fervor maintain that by means of the Devotion of the Nine Fridays one acquires a right *de condigno* to a reward, which consists in the grace of final perseverance. It is hard to see where they can find a theological justification for a belief advocating such an infallible granting of that grace. Is it likely that such a reward would be given by God in exchange for the performance of so few spiritual acts occupying so small a portion of a man's life? Again, the life of those who have made the Nine Fridays, even apparently with the best of intentions, as far as human judgment can penetrate, are far from being free from future acts that jeopardize their salvation. It is true that even some of those writers who invest the *Great Promise* with an absolute efficacy discountenance the assertion that such a reward is the result of merit on our part. Furthermore, they are loath to admit that one has a

⁹ McNABB, in the *American Cath. Quarterly*, vol. XXVIII, p. 752.

strict right to so signal a remuneration. Some of them refer us to the infinite mercy of the Sacred Heart as the exclusive fountain-head from which this magnanimous spiritual recompense flows freely without any merit on our part.

But, could it not be remarked that their insistence on the infallible bestowal of the promised grace emphasizes on our part a certain right to expect it as a reward acquired by acts performed, and on the part of God a certain obligation to grant it? If it will be given infallibly, then God is not free to refuse it. If He is not free to refuse it, then we acquire a right to it. Yet, some of the advocates of the third mode of interpretation would under no consideration admit such a right. However, if they were consistent, and if they carried their principle to its final analysis, they should not fail to designate this reward of final perseverance as a right acquired by the performance of certain prescribed acts, and by the compliance with certain demanded conditions. All the conditions required to merit such a grace *de condigno*, can be pointed out in the case under discussion.

To merit such a grace *de condigno* it is necessary that the recipient of the nine Holy Communions be in the state of sanctifying grace and a member of the Church militant. The work in which he engages must be (1) free from all coercion; (2) good as to its object, end, and circumstances; and (3)

supernatural. On the part of God there is required an explicit promise of a special reward attached to a special work. Now, all these conditions are verified absolutely in the case of one who with the proper intention and disposition performs the Devotion of the Nine Fridays. The conclusion is that he merits the grace of final perseverance *de condigno*.

Nor is there any necessity of insisting on a due proportion between the good works performed and the reward promised, as maintained by the writer of the article "*A Ground of Hope*." ¹⁰ It is well known that the reason for condign merit may arise from two sources, *viz.*, justice and fidelity. While a due proportion between the good act and the merit is requisite in the case of the former, the promise, which, as they contend, was made by Christ, supplies what is wanting in case of fidelity.

From this reasoning it should be legitimately concluded that the grace of final perseverance is actually merited *de condigno* by one who complies with all the conditions of the *Great Promise*. At least such a conclusion can be reached if the principles of some of the advocates of the third mode of interpretation are carried to their logical synthesis. This, however, plainly conflicts with the uniform teaching of the theologians that the grace of final perseverance cannot be merited *de condigno*. It is true that some admit the possibility of such a merit *de congruo*

¹⁰ *American Mess. of the Sacred Heart*, 1898, p. 156.

fallibili, but only by good acts often repeated throughout one's life.

"Furthermore," says Father Hurter, "if the just man could merit the grace [final perseverance], and would still remain exposed to the danger of losing it, then he failed to merit in the proper sense, while, on the other hand, the supposition that he could merit it so as to exclude the possibility of forfeiture, seems to involve a contradiction with the Sacred Scripture and the Church."¹¹ Even if this grace of final perseverance should be confined only to the last few moments of man's terrestrial life, not all difficulties would be removed thereby. Such a supposition would affect only the duration of the grace but leave its nature intact.

In the face of all these difficulties it is easy to see how a more conservative theologian would reject the idea of the grace of final perseverance both in its active and in its passive sense, and would substitute for it the grace of final repentance. Father Bachellet in his oft-quoted article does not hesitate to state that those who after the completion of the novena of worthy Communions avoid all mortal sins can, on their death-bed, claim this reward as their right. He denies the same right to those who

¹¹ "Praeterea, vel iustus ita meret hoc donum, ut ipsum iterum possit amittere, et tunc illud proprie non meret; vel ita meret, ut illud nequeat amplius amittere; hoc autem videtur contra sensum Scripturae et Ecclesiae." (*Theologiae Dogmaticae Compendium*, tom. III, p. 202. Oeniponte, 1903.)

were actuated by a good intention when they engaged in the Devotion of the Nine Fridays but, through human frailty, deviated from the path of virtue subsequently.

In our opinion, no sufficient warrant can be found to justify such a discrimination between the two classes, if we take it for granted that the promise was actually made, and that the wording in which it is couched expresses the proper scope of the revelation. These two classes, therefore, may entertain an equal hope as regards the reception of the grace of final repentance. The text of the *Great Promise* does not concern itself with the life led after the fulfilment of the condition required. Therefore, it may be justly concluded that since it presupposes only a faithful compliance with certain demanded conditions and dispositions, the infinite mercy of the Sacred Heart will extend the same privilege to both the above classes indiscriminately. Nor is it our intention to reduce the two classes to a rank of equality as regards all their subsequent deserts and rewards. We merely mean to intimate that the grace of final repentance is a common acquisition of both. Would it be out of place to say that a promise of this nature would more likely have been made in behalf of frail, not obstinate, sinners than for the sake of the just?

However, no man can be too much on his guard in this lenient interpretation, no matter how plaus-

ible it may appear. It must be borne in mind that the document is dubious. Though there might be a sufficient evidence to justify its acceptation, still, there is nothing absolutely certain in connection with it. The wording and the revelation are alike doubtful. Therefore, we must not place any more trust in it than the circumstances warrant. It ought to be advocated only as an encouragement to make the Nine Fridays and thus to make use of all possible means calculated to render salvation secure. One should never speak of it as an absolute assurance. On the contrary it is imperative to accentuate the words of Blessed Margaret Mary found in one of the letters to Father Croiset (September 15, 1689), *viz.*, that the Sacred Heart will be our assured refuge at the moment of death, but, in order to be found worthy of such an exceptional blessing, we must have lived in conformity with His holy maxims.¹²

As to the second reward, *viz.*, *the Sacraments*, it is admitted on all sides that they are of secondary consideration, in case the first reward, *i. e.*, the grace of final repentance, has already been granted. If during the period intervening between the completion of the Nine Fridays and the hour of death one should fall from the grace of God, the grace of

¹² "Il leur sera un asile assuré à l'heure de la mort, pour les recevoir et les défendre de leurs ennemis, fais pour cela, il faut vivre conformément à ses saintes maximes." (BACHELET, in the *Etudes Rel.*, vol. LXXXVIII, p. 392.)

final repentance would unquestionably suffice to make his salvation sure. Therefore, we cannot in justice expect such supererogatory benefits from God as the reception of the Sacraments would be, in case the grace of final repentance had already been bestowed. If, however, the circumstances be such as to necessitate the actual reception of the Sacrament of penance as the only means by which one could be restored to the grace of God, then the text of the *Great Promise* would seem to authorize us humbly to expect its reception. Whether this sacrament is conferred actually, when within reach, or passively, by ardent desire, when out of reach, in the final analysis the result is practically the same, *viz.*, justification. The sentiments of fervor and divine charity arising within the sinful soul, combined with the desire of an actual reception of this Sacrament, will suffice in the sight of God to make us worthy of our glorious destiny. The same is to be said concerning the Sacrament of Extreme Unction. The assurance given as to its reception amounts to only as much as our spiritual condition in our last struggle will require in order to attain the end for which we are created. We need not concern ourselves about the Sacrament of the Holy Eucharist, since it does not directly affect our salvation at the moment under consideration.

The same care which we pointed out in connection with the first reward is to be exercised when

we preach on the second, *viz.*, the Sacraments. The revelation contained in the *Great Promise* is far from being a certainty. The tendency to misinterpret it and the danger of magnifying its efficacy and thereby becoming too hopeful of salvation, are manifest to all. To give utterance to statements that convey the idea of an unquestioned reception of the Sacraments of the dying, whether actually or passively, is not justified by the knowledge we thus far possess of the Twelfth Promise.

From the contents of the *Great Promise* it is clear that this revelation was made to give mankind only an additional help of salvation, but not to supersede the existing Christian economy. There is no warrant for the opinion of those who invest the received rewards with efficacy so far-reaching as to merit the Beatific Vision immediately after death. They cannot prove this supposition of a maximum reward which would dispense one from the necessity of undergoing even a temporary purification in Purgatory. Such a belief is unduly exaggerated. The opinion of a minimum retribution would be far more warrantable, in our estimation. The reward will be adapted to our spiritual condition and needs at the moment of death, but it will be sufficient to secure our salvation. The possibility of a temporary suffering to which we might have to submit after death should not be excluded. The text of the *Great Promise* does not warrant the assurance of a recom-

pense so superabundant as one would have to assume in order to justify the belief mentioned.

Notwithstanding the fact that Father Vermeersch is an advocate of the third mode of interpretation, he does not believe that the *Great Promise* should be preached in that sense. It is not to be represented, he says, as a piece of money which is calculated to purchase for us eternal salvation.¹³ Furthermore, he admonishes all preachers to weigh their statements with care on account of the delicacy of the question, lest the hearers undervalue the merit of the effort to be made by all in working out the end for which we are created. Therefore, they are to avoid such expressions as the following: *In order to save your soul, in order to obtain an infinite happiness, our Lord asks you for only one hour for nine months.*¹⁴ Again, he does not approve of preaching this promise by itself, but rather

¹³ "Nous ne saurions d'abord nous élever avec assez de force contre un genre de prédication, où la pratique des neuf vendredis prendrait l'air d'une monnaie avec laquelle on achète le paradis." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. III, p. 243.)

¹⁴ "Ces distinctions peuvent paraître délicates. Raison de plus, pour peser nos expressions et éviter celles qui risquent d'être travesties en dispense d'effort et de labeur. Ne disons jamais en termes équivalents: 'Voyez comme il en coûte de se faire une position ici-bas. Pour sauver votre âme, pour obtenir un bonheur sans fin, Notre Seigneur vous demande une seule heure pendant neuf mois.'" (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. III, pp. 244 and 245.)

258 DEVOTION TO THE SACRED HEART

conjointly with the one of which it is the outgrowth, *viz.*, the reparatory first Friday Communions.¹⁵

Comparing these latter statements with those that precede them, we fear that many a theologian would reproach Father Vermeersch with inconsistency. If he is a believer in the third mode of interpretation, as his work clearly indicates, why should he hesitate to present the Twelfth Promise to the people in the light consistent with his views and convictions? Several others have done so irrespective of the harmful consequences which their interpretation was likely to bring in its wake. But it is precisely these deplorable results which Father Vermeersch wishes to avoid by taking so many and judicious precautionary measures. His good judgment would not permit him to state publicly that Christ in a private revelation, the historicity of which is yet to be proved, superseded His whole public revelation, offering an assurance of salvation in the former which He does not offer in the latter. Again, there is hardly any reason, as far as human judgment goes, why the salvation of souls should be made considerably easier and more certain since 1688 than it had been up to that time.

¹⁵ " Nous ajouterons encore, qu'il convient peu, à notre sens, de prêcher isolément la Grande Promesse. Elle n'est pas faite pour elle-même, mais elle fut proposée par Notre-Seigneur comme un encouragement à la communion réparatrice du premier vendredi." (VERMEERSCH, *op. cit.*, tom. II, ch. III, art. III, p. 247.)

If it were ascertainable that the third mode of interpretation is the correct one, then it would be logical to agree with the spiritual writer who censures and qualifies as inexcusable all those who fail to assure themselves of their glorious destiny by seizing this plank of salvation in the turbulent sea of life, where every one is seriously exposed to spiritual shipwreck.¹⁶ But as it is, no confessor is authorized to reprimand a penitent because he neglects to avail himself of such an opportunity, nor is any one bound to make use of the *Great Promise* to promote his spiritual welfare.

The fact that up to the present the Church has failed to take official cognizance of the Promise is by no means inconsequential. This ought to be borne in mind every time we speak on the subject. Granted that not the slightest misgiving can be entertained as to any factor connected with the Twelfth Promise, *i.e.*, that the fact of the revelation, the authenticity of the letter, the wording of the formula, were all ascertainable without doubt, it remains questionable whether, in the absence of an authoritative pronouncement on the part of the Church, we could attribute to it the efficacy with which the advocates of the third mode of interpretation invest it.

¹⁶ "Qu'ils seraient inexcusables ceux qui laisseraient de côté cette planche de salut, offerte par l'amour infini de ce divin Coeur." (*Catéchisme de la dévotion au Sacré Coeur*, Chape-lain de Montmartre, Part VI, Sec. VI, p. 255.)

If the *Great Promise* could actually promote our salvation to the extent claimed, how many would be willing to exculpate our holy Mother, the Church, from the sinful negligence of which she would undoubtedly be guilty by failing to present it officially before her children?

Furthermore, if its efficacy were as unquestionable as represented, would any sensible Catholic fail to have recourse to such an inestimable means of safeguarding his salvation? Does not the *sensus catholicus* shrink from accepting such an interpretation unconditionally and without a sufficient warrant? Only an uncommon reason could have induced Christ to make so extraordinary a promise or manifest such a revelation. Therefore, it is not unreasonable to say that, had He intended to endow it with that absolute and infallible efficacy, He would also have exercised His divine Providence towards preserving such evidence of it that it would not fail to have a rightful claim to credibility. If He deemed it necessary to reveal the *Great Promise*, He surely would have used the requisite means to perpetuate the same in a form more calculated to win assent.

These are only some of the many difficulties that naturally present themselves as irreconcilable with the third mode of interpretation. On account of the many dangers which may follow in its wake, it is advisable to advocate an interpretation which

can compromise neither the Church, nor the flock, nor the exponent, and yet has as much claim to acceptance as any other. To advocate the absolute and infallible efficacy of the *Great Promise* is equivalent to running the risk of giving rise to material superstition, and perhaps even to scandal, though, by being indulgent, it may be conceded that such cases might be only sporadic and infrequent. It is, therefore, this particular phase of the Twelfth Promise that must needs undergo a slight modification in order to eliminate the danger which might be occasioned by it.

Nor is there any particular advantage in so sweeping an interpretation. The ways of God are inscrutable, and, as already pointed out in a previous chapter, the truth of that interpretation cannot be put adequately to the test. If God in His infinite mercy and love actually wishes to attach such a merit to our nine Holy Communions, received on nine successive first Fridays of the month, then we shall reap the full share of such a spiritual benefit without fail. But if, on the other hand, this be only an exaggerated illusion, then we are disseminating an erroneous notion in the true fold, in consequence of which an unusual recompense is anticipated which will never materialize. Would it not therefore be advisable from the standpoint of good judgment and expediency to accept the *Great Promise* as modified by Bishop Languet? The text

itself would not necessarily have to undergo a change. The words: *En lui faisant espérer* (He led her to hope) would eradicate the old, widespread, erroneous and exaggerated ideas, and would be supplanted by an interpretation more justifiable and practical than any other which can be had at present.

In conclusion, it may be well to state again that the Church has not, as yet, expressed a preference for any particular interpretation of the *Great Promise*. Such being the case, one may accept any view, provided it is reconcilable with sound theological principles. The purpose of a devotion is to serve as a means whereby an intimate inter-communion may be established between the soul and her Creator, thus to help the former in the attainment of her end. Therefore, any factor that either retards the soul in her progress or threatens to mislead her, must be eliminated from the devotion. For this reason one should abstain from presenting the *Great Promise* to the people in the light of an interpretation which advocates an absolute right to the promised graces, or gives an unquestioned assurance of their infallible fulfilment. Such statements must be considerably modified and toned down.

It may be admitted that there are some reasons justifying a belief in the revelation recorded by the letter in question. But, on the other hand, it must also be borne in mind that the historicity of the document in question is doubtful. Even if one were

willing to accept a revelation of such a nature, the difficulty involved in the determination of the authentic wording would remain unsolved. Hence, prudence and good judgment would seem to dictate great caution in speaking on the efficacy of the Twelfth Promise. Unless the Church should give a different interpretation, no one is justified in going further than to state that the reception of the promised graces *may be humbly expected* by all who with the proper dispositions receive Holy Communion for nine consecutive first Fridays of the month.

INDEX

A

- Act of faith and the created love, 149.
- Act of faith and the uncreated love, 149-150.
- Adumbrations of the cult of the Sacred Heart, 1.
- Adumbration of the uncreated love, 136.
- Alacoque Chrysostom, 174.
- "*Alacoquists*," 37.
- Allet, Père, 39.
- Alphonsus Ligouri, material object, 54, 66.
- Ambrose, St., 8, 13, 48, 118.
- Anthropomorphic aspect of the Heart of Christ, 134-135.
- Apparitions of Christ, 27.
- Appetitive faculty and the heart, 94.
- Appropriation, principle of, applied to the uncreated love of Christ, 140ff, 147.
- Archconfraternity of Rome, 38.
- Arguments: in favor of the inclusion of the uncreated love in this devotion, 132-137; against its inclusion, 143; against the authenticity of the *Great Promise*, 169-172; in favor of the historicity of the *Great Promise*, 172-176.
- Arnoldi, *Postulator Causae*, 229, 231.
- Anselm, St., 32.
- Augustine, St., 56, 74.
- Aurora of the Devotion to the Sacred Heart, 25.
- Autographs of letters of Blessed Margaret Mary to Mother de Saumaise, 184.

B

- Bachelet, Father, on the letter of the *Great Promise*, 201.
- Basis of the Devotion to the Sacred Heart, 42-52.
- Belsunce, Bishop of Marseilles, 34, 35.
- Benedict XIII, 35.
- Benedict XIV; on the created love, 152; on the efficacy of the Scapular Promise, 203; on private revelations in general, 227.
- Bernard, Claude, physiologist, on the heart, 93.
- Blois, Louis, Benedictine, 27.
- Blood circulation, 91.
- Blunt, on the heart as viewed by Sacred Scripture, 86.
- Bonaventure, St., 15.

- Bossuet, on the affections, 74.
 Bottinius, *Promotor Fidei*, 33.
 Boudinhon, on the wording of the *Great Promise*, 214.
 Bougaud, Msgr., 33; his life of Blessed Margaret Mary, 88.
 Brain and heart, their inter-relation, 91ff.
- C
- Canon XVI of the Council of Trent as compared with the revelation related in the *Great Promise*, 215.
 Chantal, St. Jane, Frances de, 20-22.
 Christ, His love and His propassions, 75.
 Christ, the Philanthropist, 75.
 Christological principles on which the Devotion to the Sacred Heart rests, 43ff, 163.
 Chrysologus, St. Peter, 10.
 Chrysostom, St., 13.
 Clement X, his attitude towards the Devotion to the Sacred Heart, 19.
 Clement XIII: on the material object of the devotion, 63; his granting of special Feast, Mass and Office in honor of the Sacred Heart, 38.
 Coat-of-arms of the Visitandines, 21.
 Collection of letters written by Blessed Margaret Mary, 183-184.
 Colombière, Father de la, 21, 28, 175, 180.
 Communication of Idioms applied to the devotion, 44ff.
 Comparative religion, 1.
 Conclusions as regards the material and formal objects, 111-113.
 Conclusion from the facts connected with the *Great Promise*, 238ff.
 Condition to merit the grace of final repentance, 250.
Contemporaines, Vie Par les, 173, 179, 188, 189.
 Controversy in the *London Tablet*, 213.
 Controversy: on the primary and secondary object of the Devotion to the Sacred Heart, 97; on the created and uncreated love, 120.
 "*Cordioles*," 37.
 Created love: and its relation to an act of faith, 149; idea of, 120.
 Croiset, Father: On the devotion in general, 29, 32, 224; on the material object of the devotion, 59; on the formal object of the devotion, 76.
 Crusaders, 10.
- D
- Daniel, Father, editor of MSS. of Blessed Margaret Mary, 180.
 Death of Blessed Margaret Mary, 30.

- Decree of Beatification of Blessed Margaret Mary, 64, 80.
- Decrees of the Sacred Congregation on which the uncreated love is founded, 122ff.
- Descartes' Excessive Intellectualism, 1.
- Development of Christian Dogma, 163.
- Devotion to the Sacred Heart propagated in England and France, 28; as it is diffused in Hungary, 66, 82; in Germany, 54, 67, 82.
- Devotion to the Five Wounds, 11, 103; to the Holy Cross, 104; to the Holy Name of Jesus, 104; to the Passion of Christ, 8; to the Side of Christ, 11ff.
- Devotion to the Sacred Heart, basis of, 42ff.
- Devotion of the First Fridays, 166.
- Dijon, Visitandines of, 28, 29, 167.
- Disposition with which the nine Holy Communion must be received in order to be efficacious, 206.
- "*Divinum Illud*," Encyclical of Leo XIII, 153.
- Docetism, 55.
- Druzicki, Polish Jesuit, 17.
- E
- Eucharistic Heart, 84.
- Eudes, Venerable, 17, 19, 51.
- Excellence of Christ's Heart, 56.
- Extreme Unction given to Blessed Margaret Mary, 222-225.
- Examination of the Writings of Blessed Margaret Mary by the Sacred Congregation, 172ff.
- Edition of her Writings: by the Visitandines, 180-181; by Father Daniel, 180; by Archbishop Gauthey, 116, 233.
- F
- Farges, on the affections of human nature, 74.
- Farges, Péronne-Rosalie de, Sr., 170, 173, 180, 193, 222, 226, 240.
- Farges, Claude-Rosalie de, Sr., her testimony on extreme unction as administered to Blessed Margaret Mary, 223.
- Feast of Blessed Margaret Mary, 25.
- Feast of the Sacred Heart, 29.
- First life of Blessed Margaret Mary, 191.
- First treatise of the devotion to the Sacred Heart, 17.
- Formal object of the Devotion to the Sacred Heart: treated extensively, 73-85; traced to the early ages, 5-8; as viewed by:

- Blessed Margaret Mary, 76.
 Father Colombière, 76.
 Father Croiset, 77.
 Bishop Languet, 77.
 Father Galliffet, 77.
 Clement XIII, 78.
 Pius VII, 79.
 Decree of Beatification, 80.
 Pius VI, 80.
 Nilles, 81.
 Noldin, 82.
 Hungarian Manual, 82.
 Formal object as viewed in its three states, 84-85.
 Forms of the *Great Promise*, 195.
 Francis of Assisi, St., 11.
 Francis de Sales, St., 13, 20-22; his doctrine on the assurance of predestination, 230.
 Frattini, *Promotor Fidei*, 177, 222.
 Frederick Augustus, King of Poland, 35.
 Frigidianus Castagnorius, *Postulator Causae*, 33, 97.
 Fromment, S. J., 32.
 Fromage, S. J., 37.
- Margaret Mary*, 116, 233.
 Germany, the form in which this devotion is diffused there, 54, 67, 82.
 Gertrude, St., 11, 16.
 Gilbert of Holland, 15.
 Good Friday intervening breaks the chain of nine Holy Communion, 98.
 Grace of final repentance: meaning of, 199; interpreted by Ramière, 200; Bachelet, 201; Vermeersch, 203; cannot be merited *de condigno*, 239ff; may be merited *de congruo fallibili*, 252.
Great Promise: historical basis of, 166ff; arguments for its authenticity, 169-172; arguments against its historicity, 172-176; exaggerated interpretations of its efficacy, 176, 178, 218, 215-218; its discussion in the *London Tablet*, 213; its theological interpretation, 247ff.

H

- Galliffet, his work on the Devotion to the Sacred Heart, 35-37; his views on the material object of the devotion, 60; on the formal object of the devotion, 77.
 Gauthey, Archbishop, his authentic work on the *Writings and Life of Blessed*
- Hajnal, Hungarian Jesuit, 17.
 Hamon, Father, on the *Great Promise*, 167, 168, 181, 183, 190.
 Harnack, 45.
 Heart, Eucharistic, 84.
 Heart of Christ in its glorified state, 72, 85.
 Heart and love as worshipped in this devotion, 83-84, 110-112.

Heart and brain, 91ff.
 Heart and the emotions, 94.
 Heart in Jewish literature, 90.
 Heart in common parlance, 16, 86.
 Heart and tradition, 16,
 Heart and modern physiology, 88, 98.
 Heart of Christ and its participation in the Redemption of mankind, 95.
 Heart of Christ, reasons for its worship, 56-57.
 Heart as viewed by Sacred Scripture, 87.
 Heart as worshipped in the Devotion to the Sacred Heart, 51-52.
 Heart as viewed by the Old Dispensation, 71, 141-142, 146.
 Heart in symbolism, 57, 86-100.
 Heart in the Platonic concept, 90.
 Heart of Christ pierced with a lance, 8.
 Heart, the most appropriate symbol of love, 57-58.
 Heart, and its functions in the scholastic concept, 82.
 Heart, and the modern concept of its functions, 90ff.
 Heart, the material object of this devotion, 53-72.
 Heart as viewed in this devotion, 98.
 Heart's excellence and reasons for its worship, 56ff.
 Hersant, Hieronyme, Mother, 22.
 Hilary, St., 117.

History of the Works of Blessed Margaret Mary, 180.
 History of the Devotion to the Sacred Heart: before the time of Blessed Margaret Mary, 5-9; in the period of Blessed Margaret Mary, 20-30; after the death of Blessed Margaret Mary, 30-41.
 Humanity of Christ, reasons for its adoration, 43-47.
 Hungarian Manual, and the form in which this devotion is diffused in Hungary, 66, 82.
 Hymn of the Sacred Heart in Vespers, 135.

I J

Iconography justifying the worship of the Sacred Heart, 58.
 Iconography of the Sacred Heart as approved by the Sacred Congregation of The Holy Rites, 68.
 Iconology, its principle as employed in this devotion, 58.
 Ignatius of Antioch, St., 45.
 Incarnation work of divine love, 3, 48ff.
 Innocent VI, 10.
 Innocent XII, 33, 35.
 Interpretation of the *Great Promise*, by:
 Father Ramière, 200.
 Father Bachelet, 201.
 Father Vermeersch, 203.

- Father Smith, 206.
 Interpretation of the grace of the *Great Promise*, 199-206, 246ff.
 Interpretation of the word "*Sacraments*" contained in the text of the *Great Promise*, 210-212, 254-255.
 Interpretation of the text of Languet's version of the *Great Promise*, 247ff.
 Invitatory for the Feast of the Sacred Heart, 69.
 Invocations of the Litany of the Sacred Heart, 136.
 Italian translation of the writings of Blessed Margaret Mary, 226.
 Italian translation of the letter containing the *Great Promise*, 226.
 Jacobini, Cardinal, 40.
 Jansenists, bitter opponents of the Devotion to the Sacred Heart, 37, 241.
 Jungman, Bernard, on the material object of this devotion, 54.

K L

- Kenosis, idea of, 117.
 Lambertini, Cardinal, 36.
 Languet and his *Life of Blessed Margaret Mary*, 34.
 Languet's view on the devotion to the Sacred Heart, 18, 24, 34; his view on the letter containing the *Great Promise*, 169, 172, 173, 246; his character as portrayed by contemporary documents, 185, 188, 240-242; his idea of the material object of the devotion, 59; on the uncreated love, 125; on the formal object, 77.
 Lanspergius, Carthusian, 17.
 Le Doré, Father, on the love of Christ, 144.
 Leo XIII, and his encyclical on the devotion, 39-41, 152, 153.
 Leroy and his doctrine on the heart applied to this devotion, 96.
 Letter of Blessed Margaret Mary: to her sick brother, 242-245; to Mother de Saumaise, containing the *Great Promise*, 266-277; the Italian translation of this letter, 226; circular, of the Convent of Paray, concerning the death of the Beata, 223.
 Lewes and the modern concept of heart, 90ff.
 Life of Blessed Margaret Mary, 23-30.
 Lightfoot, 45.
 Litany of the Sacred Heart, 136.
 London Tablet and the correspondence on the *Great Promise*, 213.
 Love and heart as the two objects of the Devotion to the Sacred Heart, 83.
 Love: corresponding to the three states of the body

- of Christ, 83-85; as worshipped in this devotion, 84, 110-112.
- Love the primary object of the Devotion to the Sacred Heart, proved by:
- Blessed Margaret Mary, 106.
- Father Croiset, 106.
- Father Galliffet, 106.
- Frigidianus Castagnorius, 107.
- Love, uncreated: idea of, 114-115; its existence in Christ proved, 115-120; its relation to an act of faith, 149-150; arguments in favor of its inclusion in the Devotion to the Sacred Heart, 132-137; arguments in favor of its exclusion from this devotion, 143; its interpretation, see the index under the words: Uncreated love.

M

- Margaret Mary, Blessed: enters convent, 23; her life in the convent, 23-30; her influence on the Visitandines, 26-27; her revelations, 27, 28, 53; her death, 30; her instructions concerning the first Friday Confession and Communion, 194; her reception of the last sacraments, 211; her writings examined by the Sacred Congregation, 172ff; her writings edited by the Visitandines, 180-181; an authentic edition of her writings by Archbishop Gauthery, 116, 233; her writings translated into Italian, 226; her life as portrayed by Bishop Languet, 34; the instructions she received from Mother Greyfier, 197; her letter to her sick brother, 242-245; her first life written by *Les Contemporaines*, 191; her life by Father Croiset, 31; her feast, 25; she received the first miniature of the Sacred Heart, 25-26; her views on the formal object of the Devotion to the Sacred Heart, 75; the same on the material object of this devotion, 106, 122; Paray-le-Monial Convent in her time, 20.
- Man's relation to symbolism, 57.
- Mareschal, Anne-Alexis de, Sr., 223.
- Marseilles, pestilence of, 34ff.
- Mary, Sister of the Divine Heart, 39.
- Mary, wife of James II, her petition to Innocent XII, 32.
- Mass of the Sacred Heart, 80.
- Material and formal object

- of the Devotion to the Sacred Heart, 5, 111; traced to the early ages of Christianity, 8-15; the two united in those ages, 17; how the two are to be viewed in this devotion, 83.
- Material and formal object as determined by:
- Blessed Margaret Mary, 106, 122.
 - Father Croiset, 59.
 - Bishop Languet, 59.
 - Father Galliffet, 60.
 - Polish Bishops, 61.
 - Pius IX, 62.
 - Clement XIII, 63.
 - Pius VI, 63.
 - Decree of Beatification, 64.
 - Congregation of the Sacred Rites, 65.
 - St. Alphonsus Ligouri, 66.
 - Muzzarelli, 66.
 - Nilles, 67.
 - Noldin, 54, 67.
- Material object in its three states, 69-72.
- McNabb, Father, on the *Great Promise*, 213ff, 221, 225.
- Mechtilde, St., 11.
- Memoir of Mother Greyfier, 197.
- Memorial of the Polish Bishops*, 11, 131.
- "*Messenger of the Sacred Heart*" and its exaggerated statements, 218, 178, 176.
- "*Miserebitur*," Mass of the Sacred Heart, 62.
- Monophysites, 151.
- Monothelites, 151.
- Moulins, Visitation Convent, of, 28.
- Muzzarelli, on the uncreated love, 126.
- N O
- Nestorianism and the Devotion to the Sacred Heart, 36.
- Nilles' views on this devotion, 67, 72.
- Nola, Paulinus of, 14.
- Noldin's views on the devotion, 54, 67, 82.
- Novena, explanation of, 243; its history, 144; its interpretation by Blessed Margaret Mary, 145; its application of this devotion, 145.
- Old Dispensation and the Heart of God, 71.
- P
- Paray-le-Monial Convent in the time of Blessed Margaret Mary, 20.
- Parentalia Novendialia*, 243.
- Paulinus of Nola, 14.
- Perseverance, grace of, 199.
- Pesch, his concept of the material object of this devotion, 53-54.
- Pestilence of Marseilles, 34.
- Peter Chrysologus, 9.
- Philip, king of Spain, 35.
- Physiologists concerning the function of the heart: ancient theory, 16; modern theory, 90ff.

- Picture of the Sacred Heart, 25-26.
- Pie, Cardinal, his idea of this devotion, 56.
- Pius VI and his condemnation of the pseudo-Synod on Pistoja, 46, 63.
- Pius IX, and his Decree of Beatification of Blessed Margaret Mary, 38; he extends the Feast of the Sacred Heart to the universal Church, 39.
- Plato and his concept of the heart, 89ff.
- Poland, privilege granted to it by the Clement XIII, 38.
- Polish Bishops and their petition, 11, 143.
- Preface of the Nativity, 8.
- Pre-incarnate love, 131, 135, 139, 142, 150.
- Primariness and secondariness of the two loves involved in the formal object of this devotion, 155ff, 160.
- Primary object of the devotion in the order of time, 102ff.
- Primary object of this devotion by reason of excellence as viewed by:
 Blessed Margaret Mary, 106.
 Father Croiset, 106.
 Father Galliffet, 106.
 Frigidianus Castagnorius, 107.
- Private devotions in general, 3.
- Private revelations: their value in general, 226-227; their interpretation on the authority of Benedict XIV, 227-228; import of the revelation on which is founded the *Great Promise*, 228ff.
- Promises made in the Sacred Scripture compared with the *Great Promise*, 202-205.
- Psychology helping to illustrate the symbolism involved in this devotion, 99.
- R
- Ramière, Father: his petition concerning the devotion, 39; his view of the uncreated love, 123.
- Rapport between heart and love, 143, 146.
- Reasons for the worship of Christ's Heart, 56-57.
- Redemption the work of divine love, 3, 47-48.
- Revelation to Blessed Margaret Mary regarding this devotion, 53.
- Reward, spiritual, accruing from the *Great Promise*, 199.
- Ricci, Scipio de, his condemnation, 80.
- Rolin, Father, on this devotion, 175, 180.
- Roothan on the uncreated love, 129.
- Rules helping to determine

the primariness or secundariness of an object of a devotion, 103ff.

S T

"*Sacerdos*" on the *Great Promise*, 176, 178, 218.

Sacred Scripture on the heart, 87.

Saumaïse, Mother de, 29, 167, 169, 179, 193.

Scapular of the Sacred Heart, 133.

Schumacher, idea of Kenosis, 119.

Scipio de Ricci, his condemnation, 80.

Secondary object of this devotion, 101-113.

Semeur, Visitation Community, 25, 26, 28.

Side of Christ, devotion to the, 11, 13.

Simon, Blessed, on the Scapular Promise, 203.

Sisters Péronne — Rosalie de Farges, and François — Rosalie de Verchère, 170, 174, 180, 193, 222.

Solomon, Temple of, 71, 141.

Sophronius, his christology, 46.

Soteriological principles on which this devotion rests, 47ff., 162.

Soudeilles, Louise — Henriette de, Mother, 171, 193, 194.

Statement, concise of the whole material and for-

mal object of this devotion, 164-165.

Symbolism defined and applied to this devotion, 56, 58, 86ff.

Symbolism illustrated by threpsology, 99.

Symbolism illustrated by psychology, 99-100.

Synod of Lavaur, 10.

Temple of Solomon, 71, 141.

Thomas, St., Aquinas, 13, 51, 74, 143.

Threpsology helping to illustrate the symbolism of this devotion, 99.

Thurston, Father, on the letter of the *Great Promise*, 171, 194, 198, 231.

Two principal objects of worship, 3.

U

Uncreated, and created love; idea of, 114-115; purpose of, 151; its existence in Christ proved, 115-120; its relation to an act of faith, 149-150; arguments in favor of its inclusion in this devotion, 132-137; arguments against its inclusion, 143.

Uncreated love as interpreted by:

Blessed Margaret Mary, 121.

Father Croiset, 123.

Father Fromment, 124.

Father Galliffet, 124.

Bishop Languet, 125.

Bucceroni, 126.
 Muzzarelli, 126.
 Franzelin, 127.
 Father Ramière, 127.
 Father Vignat, 128.
 Father Bainvel, 128.
 Roothan, 129.
 Alvéry, 157.
 Vermeersch, 129, 132, 154.

V W Z

Vermeersch on the *Great Promise*, 174, 203, 257;
 on the uncreated love,
 132, 154
 Verchère, François — Rosalie
 de, Sr., 170, 174, 180,
 193, 222.
 Versions of the *Great Promise*, 185-187.

Victorinus, his controversy
 against the Arians, 118.
 Vignat on the uncreated love,
 128.
 Visitandines of Paray-le-
 Monial, 20ff, 179-180.
 "*Vitis Mystica*," 15.
 William the abbot, 15.
 Worship of the two wounds,
viz., of the side and of
 the Heart of Christ, 13.
 Writings of Blessed Margaret
 Mary examined by the
 Sacred Congregation,
 172ff; an authentic edition
 of them by Archbishop
 Gauthey, 116, 233ff; an
 edition of them by the
 Visitandines, 180-181;
 Italian translation of
 them, 226; their interpo-
 lation, 178-179, 197.
 Zaln, 55.

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* These books do not give the name of the authors.

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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has also become an important employer of women, with 5.5 million women employed in the public sector in 1995, compared with 4.5 million in 1980.

There are a number of reasons why the public sector has become an important employer of women. One reason is that the public sector has a high proportion of women in its workforce. In 1995, 85% of the public sector workforce were women, compared with 75% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are traditionally held by women, such as teaching, nursing, and social work.

Another reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are full-time. In 1995, 65% of the public sector workforce were employed full-time, compared with 55% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are essential to the functioning of the state, such as the police, the fire service, and the health service.

A third reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are well-paid. In 1995, the average salary of a public sector employee was £18,000, compared with £15,000 in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are in the higher grades of the public sector pay scale, such as the senior grades of the police, the fire service, and the health service.

There are a number of other reasons why the public sector has become an important employer of women. One reason is that the public sector has a high proportion of jobs that are secure. In 1995, 85% of the public sector workforce were employed on permanent contracts, compared with 75% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are essential to the functioning of the state, such as the police, the fire service, and the health service.

Another reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are flexible. In 1995, 15% of the public sector workforce were employed on flexible contracts, compared with 5% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are essential to the functioning of the state, such as the police, the fire service, and the health service.

A third reason why the public sector has become an important employer of women is that it has a high proportion of jobs that are well-located. In 1995, 65% of the public sector workforce were employed in the London region, compared with 55% in 1980. This is due to a number of factors, including the fact that the public sector has a high proportion of jobs that are essential to the functioning of the state, such as the police, the fire service, and the health service.

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